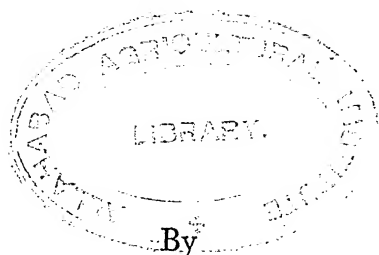


CHRIST AND THE STUDENT WORLD



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AUTHOR'S PREFACE

FOR nearly fifty years it has been my privilege to work amongst students in North America, Great Britain and Ireland, India, the Far East, Western Asia, North Africa and most of the countries of Continental Europe.

Several have asked that some of these addresses should be published in book form. One hesitates to add to the number of books which have already appeared to help students to find and follow The Light of the world, but if these brief messages can be of any service in winning students to a personal faith in Christ they should not be withheld at this time of political turmoil, economic depression and religious doubt.

Will the reader kindly remember that what is printed here was not written in the form of essays, but was spoken to educated youth under the time limitations of student life. Some points could well be expanded and thus be made clearer. In the Scripture quotations found in the book, the American Standard Version is employed.

Three of the addresses have already appeared as pamphlets, namely, "Bible Study for Personal Spiritual Growth," "Prayer," and "Guidance." Those on Bible Study and Prayer have been printed in ten different languages.

These addresses go forth with much prayer that the simple messages found in them may prove helpful to some who are seeking the way unto the Kingdom of God and to Life Eternal.

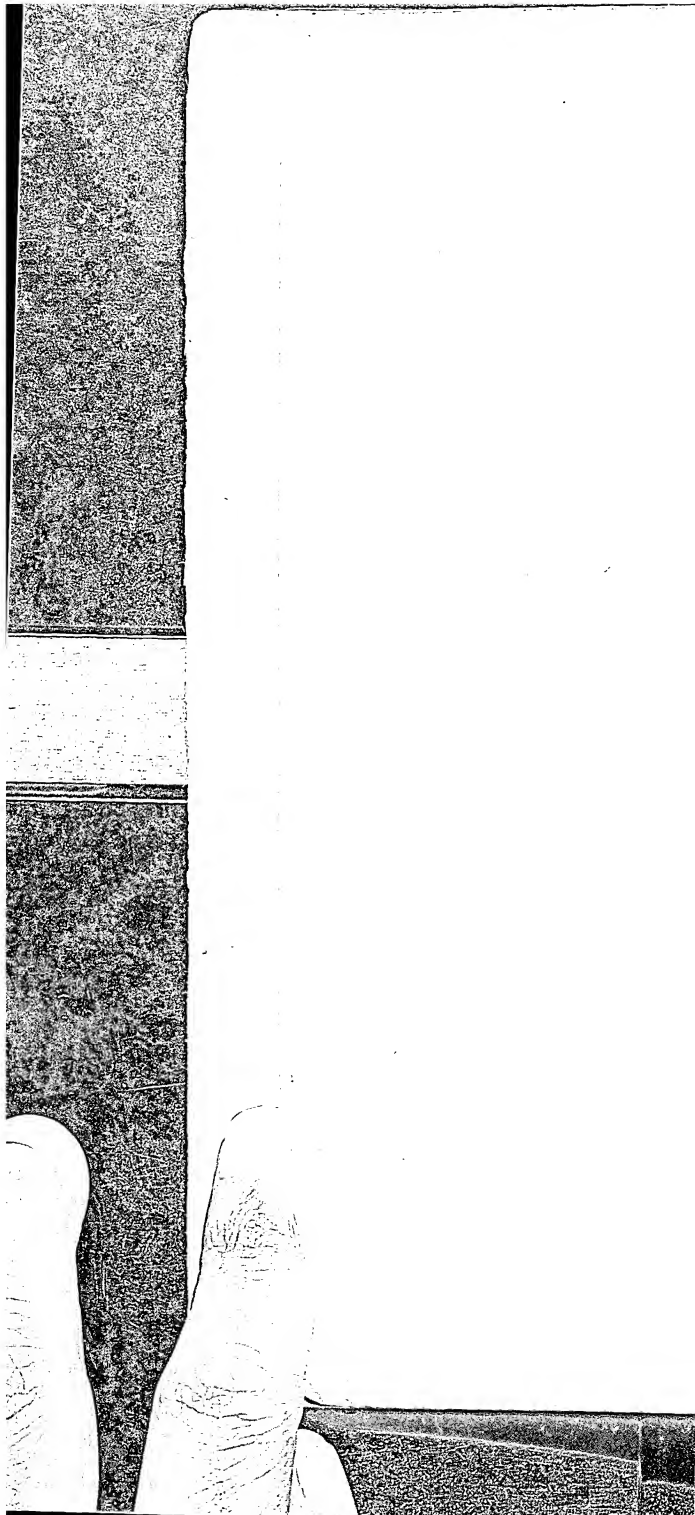
ROBERT P. WILDER

March 1935



CONTENTS

	PAGE
PREFACE	V
CHAP. I. THE FIGHT FOR CHARACTER	I
II. THE UNIQUENESS OF JESUS CHRIST	11
III. "WE WOULD SEE JESUS"	19
IV. BIBLE STUDY FOR SPIRITUAL GROWTH	25
V. PRAYER	37
VI. GUIDANCE	53
VII. WHAT CONSTITUTES A MISSIONARY CALL?	64
VIII. THE RISEN LORD	72



CHRIST AND THE STUDENT WORLD

CHAPTER I

THE FIGHT FOR CHARACTER

LOUIS FERRIERE, the Geneva philosopher, has said : " There is a vital function of the soul which is called the 'moral conscience.' Without it, humanity has no more *raison d'être*. The very existence of this organ is to-day in danger. For each man who knows the value of the soul, an hour of peculiar gravity has come, a day of judgment ; and, as always, this law of judgment is inviolable, be it for nations or for individuals. ' One shall be taken and the other left.' "

The late Professor Gustav Warneck, of Halle University, Germany, once said : " On the whole, our Universities are rather mirrors of spiritual life than producers of the same ; they stand rather under the influence of modern streams of thought, instead of directing them. Our schools produce many scholars, but few personalities."

Professor Eucken, of Jena University, has written : " Life has moved ever more and more towards the circumference, and now does not see what is to become of the centre. We must grapple with the great problem for ourselves and seek a something more in the inwardness of our life . . . until we arrive at an inward world which can meet the world

that presses in on us from without on an equal, or even superior, footing."

In Poland I was asked to speak on "Character"; in Bohemia, on "Character"; when in Sofia, on this same subject of "Character."

Emphasis on the importance of character I also found in the farthest East. Professor Nitobe, Professor of Political Economy in the University of Kyoto, Japan, has said: "Our advance in Japan has been advance as a State. We need now to advance as Society; we have the skeleton: we need moral flesh upon the skeleton."

Professor Ling, of Fuchow College in China, uttered a similar truth in the words: "Our young men need character; there has been a Revolution in China, but we need another revolution—a revolution of the heart."

What is character? Emerson says, "Character is moral order seen through the medium of an individual nature." Character is what a man really is; reputation is what others think him to be. One has well said, "Character is what a man is in the dark."

History shows the importance of the cultivation of character. Some think that art and poetry are enough to produce character. But Greece possessed both in a high degree at a time when, according to Thirwall the historian, "Vice as a cancer ate into the life of Greece." Some say that wealth and civilisation will produce good character. Ancient Rome had both of these to a great extent when, according to Ernest Renan, "Under the Empire, Rome became a hell." The words of Louis XIV. to Colbert are suggestive: "How is it that I, ruling over such a large and populous country as France, have been unable to conquer so small a country as Holland?" The Minister replied: "Because, Sire, the greatness of a country does not depend

upon the extent of its territory, but upon the character of its people."

Some would have us believe that if a nation is educated that is enough ; but when Italy was at flood-tide intellectually, through the revival of classical learning, it was at ebb-tide morally. It was said of one of the Italian poets that he spent his days in writing sonnets to Virtue and his nights in the practice of Vice. Lord Macaulay warns us against those who "unite high intelligence with low desires."

Others tell us that a nation will be great if it engages energetically in commerce and trade. Lord Cromer, when opening a new railway in Upper Egypt, said : " This line is open for the scientist and the legitimate trader, but it is open also to the usurer and the seller of strong drink." Often the latter are more in evidence on the frontiers of civilisation than the former.

The Fight for Character is important for the family as well as for the individual ; it is important for the nation as well as for the family. But the cultivation of good character is difficult. In all my travels in four continents I have met only one young man who said that he was never tempted. When I had talked with him for some time I was forced to the conclusion that either he was not a man or that he was not speaking the truth.

Some have fled from society thinking that in that way the cultivation of character would become easier, but St. Antonius' experience was that the temptations of a cell in the wilderness were greater than those of the city of Alexandria. Why then is the formation of a good character so difficult ?

Strength comes through conflict. The strongest nations of the world physically are not those which live near the Equator, but those in which the people

have to battle against the severities of colder climates. In Norway I was told that the strongest men there were fishermen, who have to face the storms of the North Sea. Physical strength comes through physical conflict. You may have heard some years ago an account of the great International football match between England and Ireland. I know one of the players in the Irish team ; when he was a boy at school he was undersized, and not strong physically. But he was determined to get strong, so he went out on the football field. He was thrown hard again and again, and his father was willing to have him knocked about because he wanted him to be a man and not a hot-house plant. At the end of his training this young man was chosen as one of the best athletes in Ireland, and played in the finals before the King.

Physical strength comes through physical conflict, and moral strength comes through moral conflict. A scientist took the chrysalis of an emperor moth and placed it on his library shelf during the long winter months. When spring came and life began to show itself in the chrysalis, the insect struggled so hard to emerge that the scientist, through a false sense of kindness, took a pair of scissors and clipped the opening. The insect emerged, but it could never fly ; it needed the struggle in order to develop strength in its wings.

The ancients said that when a man conquered his foe on the field of battle, the strength of the one conquered entered the conqueror. However that may be, we know that every time we face a temptation and win, moral force enters into our character.

The mineral kingdom must follow law ; the vegetable kingdom must follow law ; animals follow the law of instinct. But Man is higher ; he has the power of choice ; he has option. Of what advantage

THE FIGHT FOR CHARACTER

is choice if we cannot choose? If we were all locked in a room from which there was no possible means of escape, what would be the value of saying that we could choose whether we would leave or stay? Such words would be mockery; if there is to be effective choice, there must be at least two roads possible; and if there is to be an effective moral choice there must be at least a right way and wrong way set before us. This involves a fight to keep on the good road, and to avoid the bad road.

What then are the enemies of character? Students in different lands have given me a list of the chief enemies they have had to face. I mention some of them. Insincerity, unreality, jealousy, vanity, indolence, pride, avarice, undue desire for prominence, indifference to the needs of the soul, a tendency to neglect the culture of character, a readiness in their struggle for a good character to abandon the religious claims of one's nature, suppression of the idea of God, the fear of the criticism of one's fellow students, the danger of losing the pure purpose with which one began one's course of study, self-enjoyment; and then the coarser temptations: such as, to drink to excess, to gamble, to impurity—of thought, as well as of action and of word.

What is temptation?

“I turned to her; she built a house,
And Thought was her swift architect,
And Falsehood let the curtains fall,
And Fancy all the tables decked.
And so we shut the world out,—
Soul and Temptation face to face;
And perfumed air and music sweet
And soft desire filled all the place.”

This fight for character is very real. Our enemies will overwhelm us if character is atrophied. There

is such a thing as atrophy, which destroys power to use power. It comes through neglect. I have seen physical atrophy—a fakir in India, who held his hand up above his head for so long a time that it became permanently fixed there.

There is also such a thing as mental atrophy, which comes through the neglect of the mental faculties. Mr. Charles Darwin, the scientist, mentions this when he says : “ Up to the age of thirty or beyond it, poetry of many kinds gave me great pleasure ; even as a schoolboy I took intense delight in Shakespeare, especially in the historical plays. Pictures formerly gave me considerable and music very great delight. But now for many years I cannot endure to read a line of poetry. . . . I have also almost lost my taste for pictures or music. . . . My mind seems to have become a kind of machine for grinding general laws out of large collections of facts ; but why this should have caused the atrophy of that part of the brain alone on which the higher tastes depend, I cannot conceive. . . . If I had to live my life again, I would have made a rule to read some poetry and listen to some music at least once every week. For perhaps the parts of my brain now atrophied would thus have been kept alive through use. The loss of these tastes is a loss of happiness, and may possibly be injurious to the intellect, and more probably to the moral character, by enfeebling the emotional parts of our nature.”

Someone may say : “ But supposing we yield to evil thoughts, does that make any difference ? As long as our actions are pure, what matter thoughts ? ” Actions are the streams ; thoughts are the fountains. Actions are the effects ; thoughts are the causes. That is why we are told to keep the heart pure above everything else that we keep, “ for out of it are the issues of life.” And Jesus Christ, the greatest

THE FIGHT FOR CHARACTER

of all teachers, said : " Blessed are the pure in heart, for they shall see God." Do you remember the words of the poet, Tennyson, " My strength is as the strength of ten, because my heart is pure " ?

The late Professor Wm. James, of Harvard University, has written : " Every smallest stroke of virtue or of vice leaves its never so little scar. The drunken Rip Van Winkle, in Jefferson's play, excuses himself for every fresh dereliction by saying ' I won't count this time ' ; well, he may not count it, and a kind Heaven may not count it, but it is being counted none the less. Down among the nerve cells and fibres the molecules are counting it, registering it and storing it up, to be used against him when the next temptation comes."

There are no words truer than the words : " Be sure your sin will find you out." Your sin may not be found out, but a man's sin finds *him* out through his *conscience*, which makes a coward of him. How wonderfully Shakespeare has portrayed that fact. When Lady Macbeth washed her fingers till there was no trace of blood, she still saw blood. Her sin had found *her* out before it was found out.

A man's sin often finds him out through his *will*, which is weakened. There are in India houses which stand well through the dry season, but under the monsoon storms they fall, because the white ants have worked their way through the wood during the dry months. Do we not know men who have stood well in fair weather, but under pressure of a great temptation have fallen, because the will has been weakened by wrong habits ?

Again, sin often finds one out through the *intellect*. I know of students who have tried to focus their intellectual powers on an examination paper, but have failed, because the memory has been weakened through impure thinking.

Lastly a man's sin may find him out through his *body*, which is weakened. In his first year at Oxford University a student was running very well on the track, and the athletes were prophesying that in his last year he would be a "Blue." The second year he was running poorly, and it was whispered that he was going to London for his week-ends. The third year he was not running at all ; his sin had found him out through a weakened body. A friend of mine, who went to meet a man whom he had not seen for many years, was startled by the change in the man's face. His sinful life was leaving its mark on his countenance.

Passing through one of the great forests in India I saw trees which had two different kinds of leaves ; one was the leaf natural to the tree, the other was the leaf of a very virulent parasite ; and my guide told me that if the parasite were not removed, in a short time all the leaves would be those of the parasite, as the tree would wither and die. If one fails in the fight for character he permits a parasite to enter his life, and if it is not dealt with firmly, in time it will master him.

A friend of mine living on the west coast of Norway had six trees near his house, all looking alike ; but one night a very violent storm came from the North Sea, and when he looked out in the morning one of the trees had fallen. He went to learn the reason for its fall, and found that the heart of that tree was rotten. Some students in Austria told me that it is safe to sin—safe physically. "But," I said, "it is never safe intellectually to sin, because every sin leaves a mark on the mind at last." If it is not safe intellectually, it is not safe physically, for it will leave its effect on the body as well as on the mind.

Some men are tempted most when they are alone, others when they are with certain companions. One

should study himself and see where he is weak and double the sentries at that point. In India I visited a fort which was five and a quarter miles in circumference and very strong. There was one weak point in the fortification and through that point the enemy entered one dark night and captured the fort. *Now* at that point there is a triple defence, and it has been made the most carefully guarded, as well as the strongest, part of the fortification. That is wisdom. Are we as wise?

A man who desires a pure character will not deliberately walk into temptation. Though the strongest nations physically are those who dwell in the colder climates, still we would not urge a Scandinavian to spend the bright days of his short summer in a dark ice cellar; he meets enough cold in the winter; let him not deliberately walk into it. A friend in New York said: "In order to fight the sin of impurity I must know what impurity is." A doctor might as well say that he cannot set the arm of another man unless his own arm has been broken. My friend saw what sin was like. He spent a night going from the gilded palaces of pleasure to the lowest haunts of vice in New York. Afterwards he said: "I regret it; I am afraid I have taken into my mind what I shall never be able to efface from my memory." A man in England remarked that when he was a boy in his public school, he was offered the loan of a certain book for fifteen minutes. Years afterwards he said: "I had it for only fifteen minutes; I have been trying to forget what I read in it during the past twenty-five years, and I cannot."

If we want to cultivate a strong and pure character we must be careful what we hear and read, and what sort of companions we have. There is a proverb which says, "If you live with wolves you will learn to

howl." One of the greatest men Cambridge has produced says : " It does a wrestling man good to be constantly surrounded by tried wrestlers." Those who desire to be men of strong character should associate themselves together for mutual encouragement.

Professor Henry Drummond gives us the following illustration : " An image is thrown upon the screen of your mind, and you look at it ; how can you dismiss it ? You can dismiss it by throwing another image upon the screen which will be more beautiful, more pure, and more attractive, and which, above all, will preoccupy your mind, so that the other image will fade away."

There are two methods of trying to get a pure character : one is negative, the other positive. You will remember how the ancient mariners, endeavouring to sail past the sirens, who continually lured sailors to destruction, stopped their ears with wax so that they might not hear the music and be allured. This illustrates one method. But there is another. Orpheus, when he was on board and the sirens were playing their best, made his music so much sweeter than theirs that temptation lost its power.

This is what thousands have found in different parts of the world. When they have had the teaching, example and presence of the great Christ with them, temptations have lost their power because He was nigh.

Very much of what is called Christianity to-day is not the Christianity of Jesus Christ. He stood for reality, for purity. He would oppose all social injustice. He would stand for national as well as individual righteousness. When He enters the human heart purity and altruism enter with Him. Let us consider Him.

CHAPTER II

THE UNIQUENESS OF JESUS CHRIST

IN the preceding chapter we considered the Fight for Character and referred to the power of Christ to give victory to those who seek His help.

The Hon. Henry Morgenthau, who during the World War represented the United States of America so brilliantly and successfully at Constantinople, has said : " The greatest personality in human history is Jesus. We shall never escape from War but by following His teachings." Remarkable words are these, coming from a *Hebrew* statesman !

For beauty of style, for aptness of illustration and for profundity of thought, Jesus has never been equalled. His words were as swords to hypocrites and as balm to the penitent. He spoke to win men, not to win applause from men. When He spoke, the hearts of the listeners burned within them. When those sent to arrest Him returned empty-handed, their excuse was, " Never man so spake." This is the verdict of our time : " Never man so spake."

The law commands purity of action. Jesus commands purity of thought, even though it should mean the cutting off of a hand or plucking out of an eye. The law forbids murder. Jesus forbids angry thoughts and abusive speech.

But His superiority as a teacher is seen best in His revelation of God, the Father. Plato, the Greek philosopher, said : " It is not easy to know the Father and Creator of all existence, and when He is

known it is impossible to reveal Him to all men." Jesus knew the Father and revealed Him to rich and poor, to educated and illiterate, until they also came to know the Father.

Jesus' teaching on prayer and humility is without a parallel in literature.

But the uniqueness of Jesus Christ is not limited to His teachings. When Socrates and Sakyamuni Buddha came to the end of their lives they told their disciples, who were mourning the separation which would soon take place, not to be troubled by the departure of their teacher, since his teachings would remain with them. But when Jesus Christ approached the end of His earthly life, He did not say, My teachings are the way, but "I am the way, the truth and the life ; no one cometh unto the Father, but by Me."

When His personality is studied one is impressed by His *manliness*. There never lived a more manly man than Jesus. Much of medieval art, representing Jesus, leaves one cold, because in His face there is depicted very little physical or moral courage. This was not the Jesus of history. See Him make a scourge of cords and cast out of the temple those that sold and bought for selfish gain. See Him overthrow the tables of the money changers and the seats of them that sold the doves.

Early in Jesus' earthly career He was offered a short cut to popularity. To accept the conditional offer meant the promise of the Kingdoms of this world and their glory. To reject would mean for Him the Cross. He knew that it meant the Cross, not only for Him, but also for His followers down through the centuries. Without a moment's hesitation the offer was rejected. The end did not justify the means.

Again Jesus set His face steadfastly to go to

Jerusalem, though He knew that at the end of the journey were Gethsemane and Golgotha. Often His words were hard to understand and alienated the multitudes, angered the religious leaders, perplexed His friends and wounded even His chosen apostles. When many were deserting Him, He turned to the twelve, saying, "would ye also go away?" He was ready to stand alone. Self-seeking and cowardice would have saved Him from the cross; a little compromise might have placed Him on the throne. When, however, the multitudes wished to take Him by force and make Him King, He withdrew to a mountain to pray. King He wished to be; not only over the possessions of men, but King also over their characters, affections, and destiny. In the last great scene at His trial before Pilate, when words might have helped His cause, He remained silent. He spoke when words but hastened His doom. Brave and true was Jesus. *Ecce Homo!*

The Uniqueness of Jesus' Character is seen also in His matchless *Sympathy*. He was the Friend of children, the Helper of the widow, the Hope of the outcast. Plato, the philosopher, despised the poor and the outcast. Jesus welcomed them. Nothing could induce Him to perform a miracle to gratify the curiosity of the sin-hardened Herod. Yet He was always ready to reach out His hand in healing to the lame, the blind and the leper.

We know men who are physically and mentally strong, but who lack sympathy and kindness. History and fiction portray such characters. In Ibsen's "Brand" is presented one who can fight to a finish, but who cannot kneel, nor sympathise. Jesus could fight to a finish. I say it reverently. He could also sympathise and help to the uttermost. Even when He was suffering agony on the Cross He provided a home and a son for His mother. From

the Cross He transformed the penitent thief, crucified by His side. Even when racked with pain, with the nails in His hands and feet, He cried : " Father, forgive them for they know not what they do."

In studying the personality of Jesus one is impressed also by His perfect *purity*. Great men usually have great faults as well as great virtues, even as lofty mountains usually are separated by deep valleys. Alexander the Great perished in a debauch ; Mark Antony was destroyed by a Sorceress ; Mohammed by ambition. Jesus was tempted in all points as are other men, yet without sin.

How is it that after humanity has for centuries had the benefit of His example and teaching, no one has ever appeared who is ethically His equal. If mankind is progressing, why is it that none of the universities of Europe, America or Asia can point to His equal in moral excellence ?

F. D. Strauss, the sceptic, has well said : " Christ has not been followed by any who surpass Him, nor by any who can attain after Him and through Him to the same perfection of religious life. Never at any time will it be possible to rise above Him, nor to imagine any one who should ever be equal with Him."

There is no dualism in the character of Jesus—no mixture of good and evil. In the lives of saints one usually finds such dualism—joy that they are progressing along the path of purity, but grief that they have not yet reached the goal. There is no such dualism in Jesus' character—no contrition, no sin to confess, no need of repentance. He could look His foes in the face and say, " Which of you convicteth me of sin ? " Without reservation He could say, " I do always the things which are pleasing in His (the Father's) sight." A good man is at his best

THE UNIQUENESS OF JESUS CHRIST

when he prays. Jesus, looking into the Father's face, said : "I have glorified Thee on earth. I have finished the work that Thou gavest me to do."

As Professor A. B. Bruce of Scotland has well said : "A sinless Christ is as great a miracle as a Christ who can walk on the water."

W. E. H. Lecky, in his "History of European Morals" (Vol. II., pp. 8, 9), writes : "It was reserved for Christianity to present to the world an ideal character which, through all the changes of eighteen centuries, has inspired the hearts of men with an impassioned love, has shown itself capable of acting on all ages, nations, temperaments and conditions, has been not only the highest pattern of virtue, but the strongest incentive to its practice."

Ernest Renan, the sceptic, in his "Life of Jesus" (p. 310), writes that : "In Him (Jesus) was condensed all that is good and elevated in our nature."

Again the *universality* of Jesus is unique. The Chinese and Japanese Christians claim Him equally with the Christian European and American. Converted women of all lands, as well as the men of these lands, regard Him as their ideal. Jesus bids all humanity to take His yoke upon them and learn of Him ; "for," He says, "I am meek and lowly in heart." If any other were to use such language he would not be regarded as meek and lowly, but as proud and arrogant. The late Bishop Charles Gore said of Jesus : "One man of a particular race and age cannot be the standard for all men, the judge of all men of all ages and races, the goal of human moral development, unless he is something more than one man among many."

Jesus Christ is also unique in His death. The distinctive rite that His disciples were asked to observe in remembrance of Him, was not so much an act of remembrance of His teachings, or life, but to com-

memorate His death. "For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till He come" (1 Cor. xi. 26). Why did He die? Was it merely to show heroism in spite of great suffering? Many martyrs have done that. Many theories which attempt to explain the atoning death of Christ remind one of a wayside cross in Normandy which passing pilgrims decorate with garlands of flowers in such a way that its grim outlines are lost under the floral decorations. Christ did not die merely to bring tears to men's eyes, as an exhibition of moral grandeur, or to provide an example of self-sacrifice. The explanation of His intimate friend and disciple, Simon Peter, is: "He died, the righteous for the unrighteous that He might bring us to God" (1 Pet. iii. 18). "Who His own self bore our sins in His body upon the tree, that we, having died unto sin, might live unto righteousness; by Whose stripes ye were healed" (1 Pet. ii. 24).

The late Principal David S. Cairns of Aberdeen said: "The writers with faltering lips and stammering tongues are trying to tell of something which has *happened*, and which they must proclaim to the world. *God* was in Christ. . . . It is just this strange thrill of amazement and worship and love that distinguishes the New Testament from every other book, and that gives it its dynamic power in regenerating and sanctifying the soul."

No mere man could, by his death, atone for the sins of mankind. But He who suffered on the Cross of Calvary was perfect in His humanity. He was without fleck or fault as *man*. Secondly, He was more than man. "*God* was in Christ, reconciling the world to Himself." Thirdly, those who profit from His death, do so only when they admit His Spirit into their lives. There is nothing arbitrary

THE UNIQUENESS OF JESUS CHRIST

in this matter. The fact that "there is a green hill far away, without a city wall, where the dear Lord was crucified, Who died to save us all," will avail no one to-day unless he is united to the Christ, so that his heart is renewed and his desires are transformed. As one grafts a branch into a tree and the fruit is changed, so when the crucified Christ comes to abide in a human heart, the whole being is transformed. In some this change is more rapid than in the experience of others.

Jesus Christ is living to-day. In another chapter we shall consider the fact of His resurrection from the dead.¹

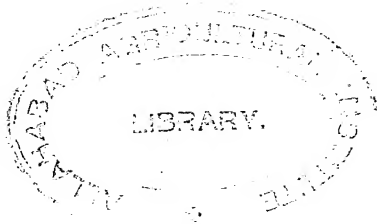
A British student once said to me : "Christianity is not scientific. Science teaches the survival of the fittest, while Christianity teaches the survival of the unfit." He referred to the efforts made to save the wrecks of humanity, who are down and out, by the Salvation Army and other Christian agencies. "Why not let them go to the wall," he said. This undergraduate did not seem to have much of the milk of human kindness. To him I replied : "Christianity *does* believe in working for the survival of the unfit, *but by making them fit* through the transforming power of the risen and living Christ."

In November 1934, I received the following from a friend in India : "We have met and talked with numbers of High Caste people, men and women, of many different castes, including Brahmins, who have found Christ, confessed Him publicly in baptism, and, in many cases, are now bringing others to Him. It is hard to put into words the thrill of it. We have seen the beginning of the fulfilment of the vision God gave years ago, of the winning of the difficult, proud, self-satisfied caste people, through the Christians from amongst the poor despised outcasts, for it is the

¹ See p. 72.

CHRIST AND THE STUDENT WORLD

witness of the changed lives of numbers of these that has stirred the caste people to desire and seek for the same salvation. Up to date, at a conservative estimate, twenty thousand caste people have been baptised there."



CHAPTER III

“WE WOULD SEE JESUS”

It is not enough to study the uniqueness of Jesus Christ. One must also come into living contact with Him. This is illustrated by the experience of the Greeks in Jerusalem, mentioned in John xii. 21-36. They could have found much of interest to see in the capital of Judæa, Herod's palace, the Temple courts, the long-robed priests and the worshippers from many lands. But, as far as sight-seeing was concerned, their own country had many advantages over Palestine, for Greece was at that time the centre of art and architecture. These pilgrims had come to Jerusalem to worship the true God and thus to satisfy their souls' inner longings. Eagerly must they have heard of the Galilæan prophet who was healing the sick, who demanded purity of life and absolute reality of purpose in His disciples—so different from the Scribes and Pharisees—hypocrites. But the Greeks were not satisfied with merely hearing about Him. They wanted to see Him. But would He, a Jew, receive Greeks? When they discovered that one of His disciples had a Greek name, they sought to make friends with Philip. He seems to have had some doubt as to whether Jesus would welcome these Gentile strangers. So he went to Andrew, one of the first disciples of Jesus Christ, and together they told their Master. Is it not strange that even to-day some wonder what welcome they would receive from Jesus Christ? Is it not stranger still that some followers of the Christ,

CHRIST AND THE STUDENT WORLD

instead of taking their seeking friends directly to their Master, take them by a roundabout way?

Jesus undoubtedly welcomed these Greeks, and when He saw them coming He gave utterance to two of the deepest truths spoken during His ministry : "Except a grain of wheat fall into the earth and die, it abideth by itself alone ; but if it die, it beareth much fruit," and the other truth : "And I, if I be lifted up from the earth, will draw all men unto myself" (John xii. 24 and 32).

I. WHY IS IT IMPORTANT TO SEE JESUS?

Because to see Him is to see God. Jesus Himself said : "He that hath seen Me hath seen the Father" (John xiv. 9). The men who have accomplished the most in the world have had a vision of God ; Moses at the Burning Bush (Exod. iii.) ; Isaiah in the Temple (Isaiah vi.) ; Daniel beside the River Hiddekel (Dan. x.) ; the three disciples on the Mount of Transfiguration (Luke ix. 28-36) ; and Paul on the Damascus Road (Acts ix.).

To see Jesus Christ means transformation of the life and character of the one who beholds Him. Paul wrote : "But we all, with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit" (2 Cor. iii. 18). The same word which is here rendered "transformed" (*μεταμορβούμεθα*) appears as "transfigured" in Matthew xvii. 2. In Romans xii. 2, it is rendered "transformed."

To see Jesus will mean an eager desire on the part of the one who sees Him to bring others to Him. When the woman at the well of Samaria discovered Him as the Christ she left her water-pot and went to the city and said to the people, "Come, see a man

“WE WOULD SEE JESUS”

who told me all things that ever I did : Can this be the Christ ? ” So far as is known this was the only mass movement toward Jesus Christ during His ministry. “ From that city *many* of the Samaritans believed on Him because of the word of the woman ” (John iv. 39).

At a Student Conference in Vienna a Czech student, having many religious problems, sought an interview with me. When two days later I asked about the problems, the reply was, “ I have none now, for I have seen Him. ” “ I have seen Him. ” The result was that this student started two Bible groups among fellow-students so that they also might come to see Jesus.

In Scotland a medical student, harassed by doubts which he thought could not be solved, decided that he would read St. Mark’s gospel at one sitting to get a cumulative effect of the personality of Jesus Christ. During the reading he saw Jesus as Saviour and Lord and received an impulse to lead others to Him.

II. HOW CAN WE SEE JESUS?

We can make friends with His friends as did the Greeks, and such friends can introduce the seeker to the Master. One day a Cambridge undergraduate asked Bishop Taylor Smith : “ What is personal work ? ” The Bishop replied : “ Supposing we are conversing together when one of your friends joins our group. If you introduce your friend to me you do personal work. ”

If a man is walking with the Lord and a friend joins him, it should not be an unnatural or very difficult thing to introduce the friend to the Lord. But one must keep near the Lord, for if one follows Him afar off, how can personal work be done effectively ?

We can come to see Jesus by studying closely the lives of those who are seeing Him. U. J. J. Leverrier,

the astronomer, noticing irregularities in the orbit of Uranus, surmised that these must be due to the influence of an attractive, though hitherto unknown, force. The result of his search for this force was the discovery of a new planet, Neptune. A Russian graduate told me that his discovery of Jesus Christ was due to observing closely the saintly life of Baron Paul Nicolay, who founded and led the Student Christian Movement in Russia. After the Baron's death this graduate was chosen leader of the Movement. In Moscow he proclaimed fearlessly the power of Christ until arrested and sent to prison. There, so many of the prisoners were converted through his influence, that he was banished out of the country.

When I visited one of the Balkan States some years ago, the leader in Christian work among Russian and other Students was another Russian graduate. When asked, "How did you become a Christian?", his answer was, "I came in touch with Baron Paul Nicolay." Spiritual children are usually like their spiritual fathers. In the case of these two Russian graduates I found the same confidence in the trustworthiness of God's Word, the same belief in the efficacy of prayer and the same passion for winning souls to Christ that I had seen in my friend Paul Nicolay.

All over the world there are students who are discovering Christ as they have seen Him reflected in the lives of fellow-students who have experienced Christ's power, love and purity in their own hearts.

A student in Columbia University, New York, said to a Jewish fellow-student: "Do you see the light in the face of yonder student?" "Yes," said the Jewess. "Is it not sad that such light must fade?" The Christian replied: "That kind of light will never fade. Would you like to meet her?"

‘WE WOULD SEE JESUS’

“No,” said the Jewess, “I do not want to be converted.” The girl with the radiant countenance was not aware of being discussed. Moses wist not that the skin of his face shone by reason of God’s speaking with him. D. L. Moody once said : “If one goes to the looking glass to see if his face shines, the radiance will vanish before he reaches the glass.” The gift of holiness never interferes with the grace of humility. It is the gift of a holy life which attracts others to Jesus Christ.

The study of the portrait of Jesus as found in the sacred Scriptures will help us to see Him. Read the chapter in this book entitled “Bible Study for Personal Spiritual Growth.”¹

Through individual and corporate prayer we see Jesus.² Some years ago in a visit to the University of Helsingfors a few of us met daily to pray. Before the end of the week ten came together for corporate prayer. At the end of the month thirty were coming daily for united prayer. At the end of the semester the number had increased to between sixty and seventy. A leader in Helsingfors wrote that at least fifteen students were converted in these gatherings where they saw Jesus and entered into fellowship with Him.

By taking the veil from our faces (2 Cor. iii. 18), we can see Jesus, *i.e.*, by being willing to have removed those things which come between Him and us. After the conclusion of the World War I went to my cottage in Norway and rushed out on to the verandah to see the old view over a part of the largest lake in the land. Great was the disappointment to find that the old view had disappeared. Had the scene existed only in my imagination? Had I been dreaming of hills and valleys, thinking them

¹ Page 25.

² See the chapter on Prayer, p. 37.

CHRIST AND THE STUDENT WORLD

to be facts when they were only fiction? At last I went upstairs and looked out from a balcony. There was the old view with all its charm ; then I realised that it could not be seen downstairs because trees and bushes had been allowed to grow up and shut off the view. There was only one thing to do, to take a saw and an axe and remove the screen of vegetation which shut us in. With unveiled face let us "behold the King in His beauty, and the land of great distances."



CHAPTER IV

BIBLE STUDY FOR PERSONAL SPIRITUAL GROWTH

I. ITS IMPORTANCE

1. It reveals God to us. "My soul thirsts for God, the living God," "Show us the Father, and it sufficeth us," is the cry of mankind. But "no one has seen God at any time; the only begotten Son, who is in the bosom of the Father, hath declared Him."

Jesus came to reveal the unseen Father. He said: "He that hath seen Me, hath seen the Father." He also said: "Ye search the Scriptures and in them ye think ye have eternal life, and they are they which bear witness of Me." "Had ye believed Moses, ye would have believed Me, because he wrote of Me."

After His resurrection "Beginning from Moses and from all the Prophets, He interpreted to them in all the Scriptures, the things concerning Himself"; so that, if our knowledge of the sacred Scriptures is imperfect, our knowledge of Jesus Christ, the Incarnate Word, will be imperfect; and if our knowledge of Jesus Christ is imperfect, our knowledge of the unseen Father will be imperfect; hence, the man who thirsts for God will thirst for a better acquaintance with the sacred Scriptures.

2. It is important to study the Scriptures because they reveal human nature. In this Book we have pictured to us sin in all its seriousness and the need

for salvation and sanctification. The heroes of the Bible are presented with all their faults as well as with their virtues. For example—the sins of David and Peter are not glossed over and excused, but are pictured in all their terribleness. This is very different from most modern biographies. If men studied the Bible more they would not call for reformation before they had proclaimed the need for regeneration. They would not urge people to do good, until they had first urged them to be good.

3. The Bible not only reveals to us the Divine nature and human nature, but shows us how imperfect and sinful human nature can partake of the Divine nature. This Book is not only a manual of tactics, but it is also the arsenal from which we are to take the weapons necessary in our spiritual warfare. Men are in darkness, how shall they find the light? The Psalmist replies: "Thy Word is a lamp unto my feet, and a light unto my path." Men are dead in trespasses and sins—how are they to find life? St. Peter replies: "Having been begotten again, not of corruptible seed, but of incorruptible through the word of God, which liveth and abideth." And when men have passed from darkness to light and from death unto life—how are they to be kept pure? The Psalmist replies: "Thy Word have I laid up in my heart, that I might not sin against Thee."

On my journey to Khartoum looking out of the train on one side there was nothing to see but unmitigated desert, while on the other side of the train was vegetation and a lovely green landscape because of the river Nile. In the first Psalm we read: "He shall be like a tree planted by the streams of water that bringeth forth its fruit in its season whose leaf also does not wither, and whatsoever he doeth shall

BIBLE STUDY

prosper." Who shall be like a tree planted by the rivers of water? The man who meditates on the law of God day and night. When our Lord was severely tempted in the wilderness, each of the great temptations He met with :—"It is written," and He quoted from the book of Deuteronomy. I say it reverently : He, too, was like a tree planted by the streams of water, drawing from the streams of God's Word the refreshment and strength He needed to meet the attacks of the Evil One.

II. THE PREPARATION FOR BIBLE STUDY

1. *The Inner Preparation.* (a) Let us come to the study determined to do hard thinking, for God places no premium on indolence. One has well said : "The natural powers of man are to be mistrusted, as too often the willing instruments of the Evil One, but they are to be honoured as the necessary instruments for the Spirit of God, Whose operation is but a dream, if it be not through reason, conscience, judgment, and action." But let us in reading heed the warning of Sir Walter Scott, who wrote :—

"Better had he ne'er been born,
Who reads to doubt, or reads to scorn."

(b) Let us come to the reading determined to put into practice any truths that may be revealed to us, remembering the word of Jesus : "If ye know these things, blessed are ye if ye do them."

(c) Let us come humbly remembering that it is God Himself Who speaks to us through the pages of this Book. It is said of the writers of the Bible : "Men spake from God, being moved by the Holy Spirit."

(d) No one knows a book as well as the author, so let us come to the daily reading with the prayer : "Open Thou mine eyes, that I may behold wondrous things out of Thy Law."

In the last chapter of St. Luke's Gospel we read of Jesus that He opened to His disciples the Scriptures, but we also read : "Then opened He their mind, that they might understand the Scriptures."

On one of my journeys I tried to speak to a fellow passenger about the Bible. He replied : "I have read it, and there is nothing in it," and to prevent a discussion he added, "you know how scientific my people are." He did represent a very scholarly people in Europe, but in my humble judgment this particular man was not scientific. According to St. Paul : "The natural man receiveth not the things of the Spirit of God ; for they are foolishness unto him ; and he cannot know them, because they are spiritually examined" (margin). If a man were to say that microbes do not exist, and yet he had never looked through a microscope, would he be scientific? If one were to say that the Milky Way in the heavens is not composed of stars, and yet he had never looked through a telescope, would he be scientific? "Things which eye saw not, and ear heard not, and which entered not into the heart of man, whatsoever things God prepared for them that love Him. But unto us God revealed them through the Spirit, for the Spirit searcheth all things, yea, the deep things of God," even as the telescope searches the starry heavens, and the microscope detects microbes. According to his own testimony, my fellow passenger had not the instrument necessary for a proper examination of the Bible.

If to-night we look up at the cluster of stars called the Pleiades, six or seven stars will be visible to the

naked eye, but if we turn one of the larger telescopes upon the constellation, we shall see 2,000 where the naked eye revealed but six or seven. A man reading the sacred Scriptures without the aid of the Holy Spirit can find the six or seven truths, but under the guidance and inspiration of the Holy Spirit, he could find 2,000 and more.

2. *The Outer Preparation.* Is it not well that in approaching the Word of God, we should have paper and pencil, so as to jot down at once the results of our study. One helpful thought secured each day will mean more than 300 helpful thoughts in the course of the year—thoughts which, having helped us in our own character building, we can pass on to others with confidence. Frequently I am asked if I use devotional books during the Quiet Time. I have received much help from such books, but in my Quiet Time, I like to have no book before me but the Bible and a Concordance. At one time Martin Luther wished that all the devotional books he had written might be destroyed because he found the German people reading his books to the exclusion of the Book of books. We are certainly thankful that Luther's wish was not gratified, as some of his books are most helpful. But one has well said about the devotional books: "They make us think that we are thinking, when we are only locking step with the thought of someone else, and when they help us to think they make thinking too easy. Easy thinking results in flimsy thought."

It is said of the eagle that it will never eat prey that it has not itself caught. The vulture will. Let us imitate the eagle in our Bible Study. Surely truths secured first hand from God's Word mean more than those secured second or third hand from devotional books.

My reading of devotional books is left to some

CHRIST AND THE STUDENT WORLD

other hour of the day than my Quiet Time, but I may be wrong in this. Each one must decide for himself.

III. THE TIME FOR BIBLE STUDY

In each place I visit the people seem to be busier than any other place visited, but however much one has to do, time must be given to the securing of nourishment. Is it not true that to keep fit physically, one needs food, air, and exercise?—so for keeping fit spiritually one needs food, air, and exercise. By food, I mean getting nourishment from the Word of God. By air, I mean breathing in the breath of heaven through prayer, and by exercise I mean helping others in their fight for character.

At a conference of university students, one said : “I was present at a similar gathering a year ago, but it did not last.” I asked what she meant by “it.” Did she expect to live for a whole year on the inspiration received at a week-end conference? One might as well say : “I had a good meal a year ago and it did not last.” “Day by day the manna fell.” Our Lord taught the disciples to pray : “Give us this day our daily bread.” Is it not true that many people are starved spiritually because they receive only once a week at some religious service the nourishment on which they expect to live?

What time of the day is best for Bible Study? Personally I prefer to take the first hour, or hour and a half, of each day. Is it not wiser to put on the spiritual armour before we go into the day's battle rather than after we have entered the fight and have been wounded? My own experience is that if I do

BIBLE STUDY

not use the first hour of the day, work crowds in upon me to such an extent that later on in the day I cannot find an uninterrupted period of time to meet God in prayer and Bible Study.

A Scotch lady in Calcutta said to me : " The trouble with you, Mr. Wilder, is that you are not a mother. If you were like me, a mother, with all that the care of children involves, you would not be able to give a full hour at any time in the day for Bible Study and prayer." Whereupon I asked her : " If your mother came all the way from Scotland to Calcutta to see you, of course you would not be able to give as much as an hour a day to visit with her ? " She replied : " If my mother came out all the way from Scotland to see me, I would *make* time to see her." Is it not true that we can usually make time for things that we regard as of supreme importance ? Of course the children must not be neglected, but under the necessity of the case, it might be possible to visit with the mother while at the same time caring for the children.

It was said of Chinese Gordon that he had a special period of each day when he was alone with God, and people were not allowed to interrupt him during that period. In one of his letters to his sister he wrote that he had just been " hewing Agag in pieces," by which he meant dealing firmly with self under the searchlight of God's Word.

IV. METHODS OF STUDY

It has been well said that Education is not to learn but to learn how to learn, and what one feels most grateful for as one looks back on student days, is not so much the information acquired, as the methods and habits of study acquired. One man's methods may not be of any help to another, but the recount-

ing of these methods may be suggestive. In my own personal Bible Study, I have followed six methods :

1. *The Paragraph Method.* By which is meant going through a Gospel or an Epistle one paragraph each day with three things in mind : (a) What is the main thought of the passage ? (b) What is the main teaching, that is, what lessons can one draw to help in one's personal life and in service for others ? (c) What verse should be selected as the theme for special meditation during the day ?

If those following this plan belong to Bible Study Groups, they can take as the subjects for their group study the results of their individual study during the previous week. Thus, no special preparation will be required for the members of the group other than faithfulness in daily study.

The readings begin with Mark's Gospel, which is the shortest, and is regarded by most Bible students as the oldest Gospel. Since Peter and Mark laboured together Peter's letters come after Mark's Gospel. For a similar reason Paul's epistles follow Luke's Gospel and the Acts, since Paul and Luke were companions in travel. Following John's Gospel come his epistles and the Revelation. Matthew's Gospel, which was written primarily for the Jews, is followed by the epistle to the Hebrews, the epistle of James, and the epistle of Jude.¹

2. *The Book Method.* The first book I took up was the Epistle of Philemon because it is so short. I wanted to begin by trying out my method on one of the smaller books. First I studied it intellectually, e.g., who wrote it, when, whence, why and to whom ?

¹ "Daily Readings in the N.T." with a paragraph for each day following above plan is published in English by the Association Press, 347 Madison Avenue, New York. The same in Arabic is published by the Beirut Press.

Then I studied the argument and divisions of the book and any special matters of style, such as the play on words (*e.g.*, verse 11); also the courtesy, skill and confidence shown in the book.

Secondly, I studied it devotionally to try and get from this wonderful story something that would be a help to me spiritually. Onesimus was a slave who had evidently robbed his master and fled to hide in the slave quarter of Rome. There he met Paul and through the preaching of the Gospel his life was changed, and Paul sends him back to his master no longer as a slave but as a brother in the Lord, writing: "If he hath wronged thee at all, or oweth thee ought, put that to my account," "Receive him as myself"; and so the sinner alienated from God meets Christ and is changed and is reconciled to God by Him who says, "Put that to My account," "Receive him as Myself." Here we have suggested redemption and intercession. The key word is in verse 17. The subjects which can be used for devotional study are peace (v. 3), grace (3, 25), praise (4), prayer (4, 22), love (5, 9), faith (5), joy (7, 20), obedience (21).

Thirdly, I studied it for application to others. At the time when I was working on this book I was in one of the British universities and felt keenly the way in which certain of the undergraduates acted towards people of the servant class, and so I talked to the undergraduates from this Epistle on how St. Paul, who was a University man, treated a runaway slave, calling him "my very heart."

Next I took up the Epistle to the Hebrews, which was a much bigger task.

3. *The Study of Characters in the Bible.* Three of us made a careful study of Joseph in the Bible and found it most profitable. Again I spent several weeks reading all I could find in both Old and New

Testaments on David and have written down the results of the study in my study Bible. If I were to meet David in the street I think I would recognise him! Of course the study of the character of Jesus will yield more than any other.

4. *Topical Study.* At one time in India when the climate was very trying and the work exceptionally difficult one was tempted to worry. Accordingly I went through every reference in the Old and New Testaments on anxiety and care and have kept the results of that study, so that when temptation to be anxious comes, I have the antidote in God's Word. Possibly the topic which has helped me most has been the topic of the Holy Spirit; some 86 references in the Old Testament and over 200 in the New Testament.

5. *Chapter Study.* The division of the Bible into chapters is often arbitrary, and on one or two occasions the chapter ends in the middle of a paragraph. Yet I like to put over each chapter a few words which will remind me of the contents of the chapter. These headings serve as stepping-stones which enable one to pass rapidly through the book and master it as a whole. I also like to jot down any word which arrests one's attention, to keep for future word study, also any topic or character which should be reserved for further study.

6. *The Study of the Bible as a whole.* This, of course, is a life study. One has well said: "The Bible should not be treated as a wood-pile, from which one can take a faggot or an armful at random, but it must be regarded as a structure." Through the Bible three thoughts run—Ruin, Redemption, Regeneration. Both the Old Testament and the New Testament fall naturally each into four divisions, namely—Manifestation, Application, Experience, and Outlook. For example: the first

BIBLE STUDY

division of the Old Testament gives us the Books of the Law in which God manifests His will through Moses.

Second—the application of this manifestation is found in the historical books—Joshua, Judges, Ruth (books of the Commonwealth), 1 and 2 Samuel, 1 and 2 Kings, 1 and 2 Chronicles (books of the Kingdom), and Ezra, Nehemiah and Esther (books of Foreign Dominion).

The third main division embraces the books of Experience. The Poetical books : Devotion (Psalms), Piety without Prosperity (Job), Piety and Prosperity (Proverbs). Prosperity without Piety (Ecclesiastes), until we come to the last chapter. The experience of Love—the Song of Solomon.


The fourth division consists of the books of Outlook : The major and minor Prophets.

In the New Testament we have the same four-fold division. The Manifestation of God's will as revealed in the Person of Jesus Christ is found in the four Gospels. The application of this manifestation is found in the one-Historical book—the Acts of the Apostles, beginning from Jerusalem unto Rome and possibly beyond. The third division consists of the books of Experience ; St. Paul's letters, in which the major emphasis is on Faith ; the letters of St. John, Love ; St. James', Works ; St. Peter's letters, Hope ; Jude, Perseverance unto the end. The fourth division consists of but one book of Outlook—the Revelation, from the Isle of Patmos to the Heavenly Jerusalem.

Some years ago, at the time of a coal strike, a friend of mine in Scotland said there was no real scarcity because people were living on surface coal ; but had the strike continued a fortnight longer the surface coal would have been exhausted and real scarcity would have followed, as there were no men

CHRIST AND THE STUDENT WORLD

mining in the pits. He said : "I wonder if the young people of this generation are not living on surface truths, so few are going down daily into the shafts digging for the hidden treasures found in God's Word."



CHAPTER V

PRAYER

In the book of Job, chapter 21, verse 15, we read :
“ What is the Almighty, that we should serve Him ?
And what profit should we have if we pray unto
Him ? ”

I. REASONS WHY WE SHOULD PRAY

It seems to me that there are four principal reasons why we should pray.

1. *Through prayer we come to know God better.* A business man once said to me : “ Does not God know in advance what I need ? Why then should I ask Him to give it ? ” Another said : “ When I go to the Bank I get my cheque cashed in five minutes ; won't God reply to my need as quickly ? Why then should I take time to pray ? ” I believe God knows what we need, but He knows that among the things which we need most is that we should pray. No earthly father would be satisfied if he only saw his child when he needed a little money ; he wants to have fellowship with his child. He wants the child to partake of the father's spirit, and to share the father's ideals, so that ultimately he can take part in the father's business. One day a little girl came and knocked at her father's study door ; he was very busy, and she said : “ Father, I know you are busy ; I can be quiet, so quiet, only let me come and sit near you.” So she came and sat nearby for half an hour, and just as quietly went out again. Little did she know the lesson she had taught her

father. She did not come to ask for some gift for herself, but to be near him. The thought came to the father: "If I have half an hour free to-day, would I take that half hour for fellowship and communion with my heavenly Father, or do I only pray when I want something from Him?" It is through prayer that we come to know the heavenly Father.

2. *Through prayer a man comes to know himself.* The Greek philosopher said: "Know thyself, this is the basis of all wisdom." Rev. J. Stalker, of Scotland, has written a book called "The Four Men." He says that in every man there are four men. First the man the world at large sees; secondly, the man one's intimate friend sees; thirdly, the man that the man himself sees; and fourthly, the man that God sees. Each one of these four men is important. We should try to live so that the world at large will think well and not ill of us. The second man is also important. We want so to live that we shall keep the love and respect of our intimate friend. The third man is still more important. The man who loses his own self-respect is a serious loser. But how about the fourth man? Is he not the most important of all? When the prophet Isaiah went to the Temple to pray, the people at large thought he was the best man of that time; his most intimate friend regarded him as the prophet of God; he himself thought he was better than the average. But when he began to pray, and came into the zone of the light which proceeds from the presence of God, and saw himself as God saw him, he said: "Woe is me, for I am undone. I am a man of unclean lips, and I dwell in the midst of a people of unclean lips, for mine eyes have seen the King, the Lord of Hosts!" And when he came to know himself as God saw him, he confessed his sin, and his iniquity was taken away and his sin was purged.

3. *But the third reason why we should pray is because Jesus Christ, our Saviour, was a Man of prayer.* He prayed on the mountain side, by the river Jordan, in the wilderness, in the upper room, in the garden of Gethsemane, and on the Cross. He prayed by day, and "a great while before day," and (at least on one occasion) He "continued all night in prayer to God." He prayed at the time of His baptism, on the mount of Transfiguration, before choosing the twelve apostles, when the multitude would take Him by force to make Him a King, before performing miracles, in distress and for His disciples individually as well as collectively. What led to His teaching His disciples to pray what is called the Lord's Prayer? It was His example as a Man of prayer. Luke writes : "As He was praying in a certain place . . . when He ceased, one of His disciples said unto Him, 'Lord, teach us to pray as John also taught his disciples.'" The words "pray" and "prayer" are used at least twenty-five times in connection with the life of Jesus as found in the Gospels, and His praying is mentioned where the actual words are not used. In the Epistle to the Hebrews, it is spoken of as the most important part of His present ministry : "Wherefore He is able also to save them to the uttermost that draw near unto God through Him, seeing He ever liveth to make intercession for them." His teaching on prayer, and His example as a man of prayer, show that Christlike living in public is the result of Christlike praying in secret. "What He did and spoke to man was first spoken and lived through with the Father."

4. *The fourth reason for prayer is that if we pray aright in union with Christ, we receive answers to our petitions.* Jesus said : "If ye abide in Me, and My words abide in you, ye shall ask whatsoever ye will, and it shall be done unto you." There are some people who

think that the only result from prayer to-day is the reflex benefit on the one who prays. Of course there is a reflex benefit on the pray-er, but he gets something more than that. When a man goes into the fields to plough and harrow, he does get fresh air and exercise, but he receives something more, does he not?—he gets the harvest. So the man who really prays, while he is quickened in his own soul, also obtains answers to his prayer. A great Bible student has found in the Bible, excluding the Psalms, that there are 667 cases of direct personal prayer for a specific purpose, and 454 answers to those prayers can be traced in the Bible itself. Moreover, there are more cases of answered prayer outside the Bible than within its pages. But someone may say: "Is God going to change the laws of nature to answer my prayer?" If a stone is falling and threatening the life of a little child, I cannot stop the operation of the law of gravity on that stone, but I can bring another law into operation. With my weak will I can bring my hand around to strike away the stone before it hits the child. Cannot the great God do as much? And when anyone says, "Everything must proceed according to the known laws of nature," I have the right to say, "Have we discovered all the laws of nature?" How do we know but that the prayer is answered through a law that is not yet discovered? If a man who had never heard of wireless telegraphy were on a liner during an emergency, and saw the wireless operator at work, he might think: "Why does this man waste his time tapping an electrical instrument?" But soon he might see the lights of an approaching vessel coming to the help of his own ship in its distress. He would then realise that messages had been sent out into the air and received by the other steamer. He had previously thought that such things were impossible, because he had been ignorant

PRAYER

of the laws of wireless telegraphy. Assistance came as a result of laws of which he knew nothing. How do we know but what the answers to our prayers may be the result of laws which we have not yet discovered? But someone may say: "Why then are not my prayers answered?" This leads me on to the second part of my subject.

II. THE CONDITIONS FOR PREVAILING PRAYER

1. *Surrender to God.* If wireless messages are desired, the receiver must be in tune with the transmitter. A man who is living in the love of what God hates should not expect answers to his prayers. When Ananias hesitated to go to Paul because he had done much evil to Christ's disciples, the Lord reassured him of the change which had taken place in the persecutor, by saying, "Behold he prayeth." Paul was a Pharisee, and Pharisees regarded themselves as men of prayer. At the time of the Day of Atonement they stood the whole night saying prayers, but they did it to be seen of men. What marked the change from Saul who *said prayers* to Paul who *prayed*? We find it in his words: "Lord, what wilt Thou have me to do?" It was when his will was surrendered to Christ, and he was converted, that he really began to pray. Only a will surrendered to God can expect answers to prayer.

2. In the first letter of St. John and the last chapter, we read: "And this is the boldness that we have in Him, that if we ask anything according to His will, He heareth us." I think that means in the first place, *according to His will as revealed to us in the sacred Scriptures*. It has been my privilege to know giants in prayer—e.g., George Muller of Bristol, J. Hudson Taylor of China, and Andrew Murray of South Africa. Daily these men searched the Scrip-

tures that they might know the will of God; and pray in accordance with His will. They were just as diligent in searching the will of God in His Book, as Edison and other discoverers in studying the book of nature.

3. But sometimes there are questions which arise for which we do not see the answer in the Bible. For example, St. Paul prayed three times that the thorn in his flesh might be removed. Surely he would not have done that if he had thought it was contrary to the will of God? *But he prayed in the Spirit*, and God led him to withdraw his prayer, and he gloried in his weakness so that the power of Christ might spread a tabernacle over him; for when he was weak, then was he strong. He wrote to the Romans: "In like manner the Spirit also helpeth our infirmity, for we know not how to pray as we ought, but the Spirit Himself maketh intercession for us with groanings that cannot be uttered; and He that searcheth the hearts knoweth what is the mind of the Spirit, because He maketh intercession for the saints according to the will of God." So that if we pray in the Spirit, that is, under the control of the Spirit, we may be led to withdraw our request. In the 106th Psalm we read that God granted their request, but sent leanness into their souls. May it not be possible so to persist in urging God to grant a request that it may bring leanness into our souls? So let us pray under the control of the Holy Spirit. Someone has said: "True prayers are like carrier pigeons; they cannot fail to go to Heaven, for it is from Heaven they come." Also it may be that God will deny a special request to grant a more important request. Monica, the mother of St. Augustine, prayed earnestly that her son should not leave home and go to a foreign country. God denied her special request, but granted her long-standing request. Her

request of long-standing was for the conversion of Augustine. He left his home and went to a foreign country, but in the foreign country he was converted.

4. Another condition laid down, and this by Jesus Himself, was, "*Vérily, verily, I say unto you, If ye shall ask anything of the Father, He will give it you in My Name.*" Hitherto have ye asked nothing in My Name, ask and ye shall receive, that your joy may be fulfilled." What does it mean to ask in Jesus' Name? Does it mean that we can pray to have selfish requests granted, provided the prayer be closed with the word "in the name of Jesus, Amen"? To ask in Jesus' Name means to ask in intimate fellowship and association with Him. To ask in Jesus' Name means to ask because we have a community of interest, of life, of love with Jesus.

5. Another very special condition is in the 10th chapter of St. Mark's Gospel: "And there come unto Him James and John, the sons of Zebedee, saying unto Him, 'Master, we would that Thou shouldest do for us whatsoever we shall ask of Thee.' And He said unto them, 'What would ye that I should do for you?' And they said unto Him, 'Grant unto us that we may sit, one on Thy right hand and one on Thy left hand in Thy glory.'" There were several marks of true prayer there. There were three who offered that petition, the two sons and their mother, and Jesus said: "If two of you shall agree on earth, as touching anything that they shall ask, it shall be done for them of My Father which is in Heaven." Again they were reverent in their approach to Jesus. Again they asked that they might be near Him in His glory. To desire that was a good thing; but they wanted pre-eminence and honour—to sit one on His right hand and one on His left when He came in glory. When we pray, is there any self-seeking in our prayer? Do we want to get

honour and glory from men? Do we want *our* cause to succeed, or do we want the Kingdom of Christ to come? *Do we pray with a single eye to His glory?*

6. Then in the next chapter of St. Mark *we are told to come with confidence*. Jesus said: "Have faith in God. Verily I say unto you, Whosoever shall say unto this mountain, 'Be thou taken up and cast into the sea,' and shall not doubt in his heart, but shall believe that what he saith cometh to pass; he shall have it." We must pray with faith, must we not? There were several weeks of drought in the Western part of America some years ago, and the crops in the fields were all drying up, and the poor farmers were faced with ruin, so a call was sent out that people should come to the largest church in the neighbourhood and pray to God for rain. People came streaming along to the church from all points of the compass from miles and miles around; and among them was a little girl who had an umbrella. One of the wise old men said to her: "Little girl, why do you bring that umbrella? we haven't had rain for weeks!" The little girl said: "I thought we were coming to pray for rain." And very soon after they prayed great clouds appeared and the rain fell. Friends, if we had an answer to our prayers to-day, would it surprise us?

7. Then another condition Jesus gave is: "*Forgive, if ye have aught against anyone*"; that your Father also which is in Heaven may forgive you your trespasses." Nothing will hinder prevailing prayer more than an unforgiving spirit. A child was walking along a street and a large dog came out barking. She just stood terrified. Soon a stranger came up to her and said: "Come on, little girl, the dog has stopped barking." "Yes," she said, "but the bark is on the inside." She saw in the eyes of the dog an un-

friendly spirit. We are too civilised to-day to quarrel outwardly, but is there not sometimes a bark inside—the unforgiving spirit? Well, if we have that, God cannot answer our prayers. “Confess therefore your sins one to another, and pray one for another, that ye may be healed.”

8. One more condition is mentioned in the Epistle of James : “The supplication of a righteous man availeth much in its working. Elijah was a man of like passions with us, and he prayed fervently that it might not rain ; and it rained not on the earth for three years and six months. And he prayed again ; and the heaven gave rain, and the earth brought forth her fruit.” As the great evangelist Mr. Moody has said : “Elijah had such faith that he could lock the windows of heaven, and carry the key in his pocket for three years and six months, and then he could take out the key and open the windows of heaven.” When I was on Mount Carmel I thought of the prophet Elijah with his head bowed as he prayed for rain, how he sent his servant to go towards the Mediterranean Sea and to see if rain were coming. The servant returned and said : “No, no sign of rain.” He sent him a second time, and he sent him a third time. I think many of us would have been weary after the third time ; our faith would have weakened, but not so Elijah. He sent his servant seven times, and then he came and said : “I have seen a little cloud, the size of a man’s hand,” and the rain came in floods. Friends, if we are going to have prayer that prevails, we must remember that delay is not denial. *We must have perseverance in prayer.* George Muller, that great man of prayer, prayed nearly all his life for the conversion of two friends. One was converted a little before George Muller’s death, and the other soon after his death, but both were converted.

CHRIST AND THE STUDENT WORLD

In the words of Dr. Adoniram Judson, the great pioneer missionary in Burma : "I never prayed sincerely and earnestly for anything, but it came at some time—no matter how distant the day—somehow, in some shape, probably the last I should have devised, it came."

III. THE DAILY QUIET TIME

While ejaculatory prayer is our privilege and we too should cry to God in the battle as was done by His people in fighting the Hagrites, yet it is well to have in addition time set apart daily for a quiet unhurried communion with God. As a rule the best time for busy people is in the morning, so that they can meet God before they meet men.

Prayer has been well described as a dialogue rather than a monologue, and time must be given to God to speak to us through His Word and by His Spirit. This should be daily. Day by day the manna fell ; Jesus taught us to pray. "Give us this day our daily bread." How shall we spend the Quiet Time ? This is largely an individual matter. While usually one would begin with prayer, occasionally it may be difficult to get into the true spirit of prayer at once. If so, let the method be altered ; instead of beginning the Morning Watch with prayer, begin by reading a portion of Scripture. If one read a penitential psalm, he soon will begin to confess his own sins ; or if he read a psalm of praise, it becomes easy and natural to thank God for His many benefits. Just as an aeroplane runs along the ground before it catches the wind and mounts into the air, so meditating upon a passage of Scripture helps one to get into the prayer currents, and be lifted up to God in communion. Hence in one's Quiet Time it is well to begin with a passage of the

Bible. It is well to follow this by *praise*. There is more in the Bible about thanksgiving than about petition. To this end it is helpful for some to keep a record of answered prayers ; then one does not forget to praise the Giver, and it is a great stimulus to faith to run one's eye over the pages indicating when and where one's requests were answered. Possibly David kept such a record, at least in his memory, for he said : " The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, He will deliver me out of the hand of this Philistine." One of the best ways to prepare to meet a present difficulty is to praise God for victories over past difficulties. In the Daily Quiet Time praise may be followed by *confession* of one's sins and shortcomings. This I used to do at the close of each day when the faults and failures were remembered and confessed, but it kept me awake so long, that now the review takes place the following morning during the Quiet Time. The praise and confession of sin may be followed by *definite petitions* for one's relations, friends, and oneself—also for *definite causes*. Some follow cycles of prayer with different subjects for every day of the week, but one must be careful not to come into bondage to any system, however good it may be. " Where the Spirit of the Lord is, there is liberty."

Lastly, it is well daily to devote some of the Quiet Time to waiting upon God in silence—to do what Gideon did when he spread out the fleece for the dew from heaven to descend upon it—to hold our hearts before the Lord for His blessing to fill them. The greatest illuminations of life come at such times of waiting, when the soul is " listening-in " to hear the Lord's voice. When He spoke to Elijah, the prophet, it was not through the strong wind which rent the mountains, nor in the earthquake, nor in

CHRIST AND THE STUDENT WORLD

the fire, but "in a sound of gentle stillness." Let us follow the example of the Psalmist who said: "O Lord, in the morning shalt Thou hear my voice, in the morning will I order my prayer unto Thee, and will keep watch." Or in the words of Habakkuk, "I will stand upon my watch, and set me upon the tower, and will look forth to see what He will speak with me, and what I shall answer concerning my complaint."

"Be silent unto God, and thou shalt know
The quiet, holy calm He doth bestow
On those who wait on Him ; so shalt thou bear
His Presence, and His life and light e'en where
The night is darkest, and thine earthly days
Shall show His love, and sound His glorious praise . . .
First *on* thee must that hand of power be turned,
Till in His love's strong fire thy dross is burned,
And thou come forth a vessel for Thy Lord,
So frail and empty, yet, since He hath poured
Into thine emptiness His life, His love,
Henceforth *through* thee the power of God shall move
And He will work *for* thee."

IV. UNITED PRAYER

United prayer presents more difficulties than individual prayer. Often it is hard to find a suitable time for such a service. Some are unaccustomed to it. Some are by nature so reserved that it is not easy for them to engage in prayer in the presence of others. Some prefer extempore and others liturgical prayer.

While nothing can take the place of private prayer, there are special motives attaching to united prayer. The charter for this form of intercession is found in the Master's words: "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in

P R A Y E R

Heaven. For where two or three are gathered together in My Name there am I in the midst of them." By mentioning the least number possible for united intercession, our Lord gives the greatest incentive possible to union in prayer. United intercession *encourages*. It is a help to one's own spiritual life to be thought worthy to pray with others for blessing. United intercession *unites*, and thus prepares the way for spiritual awakening. In the words of S. John Climachus : " Prayer discovers to us the true state of our soul, for . . . it is the mirror which shows us our correct portrait." The attempt to pray together has often revealed lack of union, and has led the intercessors to become reconciled with each other. United intercession *humbles*. It shows how unworthy desires cannot be uttered in the presence of others. It also *helps private intercession*. It deepens the desire to pray. It suggests subjects for secret prayer. It reveals how others pray. It broadens one's own prayer life.

United intercession should result in *united service*. Praying together should lead to working together, whereas fellowship in service does not always lead to fellowship in prayer. First intercession ; then service. The one unites to gain help from God. The other unites to give help to men. Moreover, a strong prayer-meeting is an evidence of spiritual advancement, and becomes in turn the cause for further advancement. The disciples, who through ten days of united prayer, received power from on high, reverted to united prayer, and obtained more power. It was after united intercession that Judah was saved in the time of Jehoshaphat, and Peter was delivered out of Herod's hand. United intercession marked the reformation in Nehemiah's day, and brought the gift of Pentecost upon the early Christians. It preceded the selection of the first

missionaries. It released the messengers of Christ from the Philippian prison. It brought comfort and strength to the early believers in their days of trial ; and to it can be traced most of the spiritual awakenings since the time of the Apostles. Revivals of religion have been, almost without exception, preceded by united prayer.

Unity of spirit is necessary in order that united intercession may be effective. The early disciples "with one accord continued steadfastly in prayer." Our Lord said : "If two of you shall agree (*συμφωνήσωσιν*) on earth as touching anything that they shall ask, it shall be done for them of My Father which is in Heaven." This does not mean, if two of you shall agree to ask, but if two of you shall agree concerning the thing that they ask. There must be unity of desire about the petition presented to God.

When unity of spirit and a suitable time and place are secured, the next requisite is careful planning for the right conduct of the meetings. An Anglican Bishop has said : "No man is likely to do much good at prayer who does not begin by looking upon it in the light of a work to be prepared for, and persevered in, with all the earnestness which we bring to bear upon subjects which are, in our opinion, at once most interesting and most necessary."

The success of a meeting depends upon a right answer being given to the questions—how to pray, and what to pray for? A few moments of silence should follow the opening words of the leader, so that each may invoke the aid of the Holy Spirit Who "helpeth our infirmity." "Prayer is the key to Heaven ; the Spirit helps faith to turn this key." We must realise to Whom we are praying as well as for whom we are praying. A slight pause secures the quiet of heart and access to the Lord. It is Him that we seek. It is to Him that we bear our brothers

P R A Y E R

in the arms of faith. "To what profit is it that we dwell in Jerusalem, if we do not see the King's face?" Professor Henry Drummond used to say that it is better to spend a few moments in actual contact with the Lord than to spend an hour merely going through forms of prayer. Be real at all costs. Do not engage in prayer audibly simply to prevent pauses. Be natural. Our Lord's prayers were without constraint when He interceded in the presence of men.

For what should we pray? True prayer includes adoration, confession, and thanksgiving, as well as petition. We should worship. We should also give a large place to intercession for others. In true prayer one loves the Lord with all one's heart, and prays for one's neighbours as oneself. "Men are not now burdened with human souls," says one, "but with problems."


Insincerity can hinder prayer. The test of sincerity is willingness to help to answer one's petitions. For example, if true-hearted in interceding for the evangelisation of the world, the intercessors will be willing to volunteer for missionary service, or to contribute to its support. They who prayed the Lord of the harvest to send forth labourers went themselves into the harvest field as an answer to their own prayers.

They that save their time from prayer shall lose it; they that lose their time in communion with God shall find it in added blessing upon themselves and others.

When they were building the bridge between Brooklyn and New York in America, just where a pier was to be sunk into the river was found a wreck. The chief engineer tried to remove it, but it was firmly embedded in the mud and sand. The second engineer said, "Let me try!" There were several

CHRIST AND THE STUDENT WORLD

boats nearby, which had brought down stones for the piers, and at low tide this second engineer fastened these boats, which were now empty, to the wreck, and then waited for the tide to come in. When the tide came it lifted these boats, and as they were lifted they pulled the wreck out of the mud. The wreck was removed, the pier was constructed, and the bridge completed. Friends let us join ourselves to those whom we wish to help out of sin ; let us unite ourselves to them with ties of love and sympathy, and then pray that the tide of God may lift *us* higher spiritually ; and as we are lifted, will we not lift others too ?



CHAPTER VI

GUIDANCE

If a city government makes provision for guiding its street traffic with signals to "Stop" and "Go" surely the Divine Government may be expected to guide its citizens. Since God is all-knowing, all-loving and all-powerful, it is reasonable to expect Him to take an active interest in the life of each being He has created and redeemed. By acknowledging the fact of Guidance we maintain that God loves and cares for His children. This is the Biblical position. From its teaching it is clear that God guides. St. Paul wrote to the Ephesians : " Wherefore be ye not foolish, but understand what the Will of the Lord is," and Isaiah wrote to Israel : " Thine ears shall hear a word behind thee saying, " This is the way, walk ye in it : when ye turn to the right hand and when ye turn to the left."

Moreover, guidance can be looked for not only in the great events of life, but also in the daily walk. " The Lord directeth his steps," says the author of the book of Proverbs, and Isaiah writes : " The Lord shall guide thee continually." There is the Will of God for career as well as for character. Jesus Christ said : " I am the Light of the world : he that followeth Me shall not walk in darkness, but shall have the Light of Life." He also said : " The sheep follow Him for they know His voice, and a stranger will they not follow."

It seems that Guidance comes along two levels—one ordinary and the other extraordinary. The former

grows, it may be, out of the circumstances of everyday life, by reason of the dictates of duty, or the claims of compassion, or is the result of some humble service, or some ordinary task. When one is surrendered to his Lord, eager to find and follow His Will, he can move forward trusting Him to restrain him if he takes the wrong road.

St. Paul's visit to Galatia, the first time, was due to his ill health (Galatians iv. 13). Was not Paul led to use the synagogues and the riverside at Philippi as places for preaching the Gospel because they were available and furnished him the opportunities he needed for publishing the good tidings? Was it not his common sense which led him to make use of his Roman citizenship at Philippi (Acts xvi. 37-39) and in Cæsarea (Acts xxv. 9-12)?

But the Sacred Scriptures also teach that at times God guides in an extraordinary way : for example, Joseph, the husband of the Virgin Mary, was guided four times by dreams : first, to take her as his wife, then to take her and the Child Jesus into Egypt, later to bring Mary and the Child back into Palestine and finally to settle down with his wife and Jesus in Nazareth. But when the time came for Joseph to take Mary to Bethlehem, where, according to prophecy, the Messiah was to be born, God sent him no dream. Duty was his guide, for Cæsar Augustus had issued a proclamation ordering each citizen to journey to his birthplace to be enrolled there. Would it have been right for Joseph to wait for a dream to guide him when duty was a sufficient guide?

In the case of St. Peter special and extraordinary guidance was given when he was in prison, otherwise his escape would have been impossible, because he was bound with chains to two soldiers, an iron gate shut him in and guards before the door kept the

GUIDANCE

prison. But an angel of the Lord awoke him and his hands were freed from the chains, and the angel said : " Cast thy garment about thee, and follow me."

When they passed the first and the second guard, they came to the iron gate, which opened to them of its own accord, and they went out. But when they had passed through one street the angel left him. His knowledge of the city and common sense guided him to the home of Mary, where many disciples were gathered to pray for his release. So he passed from the level of extraordinary guidance to the ordinary level, for there was no need for an angel to show him the way to Mary's house (Acts xii. 3-16).

When God's time had come for bringing Gentiles into His Kingdom He prepared Peter to open the door by sending him a vision that would remove his prejudices. This vision and the coming of the three men from Cornelius constituted the special Guidance which took Peter to Cæsarea (Acts x. 9-48).

The same principle seems to have operated among God's people before Christ came. For instance, Saul, the son of Kish, went in search of his father's asses, which were lost. When all his efforts seemed to be in vain Saul seeks Samuel, the prophet, for special guidance. This was given him in the following words : " Thou shalt find two men by Rachel's Sepulchre . . . and they will say unto thee ' The asses are found . . . ' and thou shalt meet a band of prophets and the Spirit of the Lord will come mightily upon thee and thou shalt prophesy with them and shalt be turned into another man. And let it be, when these signs are come unto thee that thou do as occasion serve thee, for God is with thee." In other words, after this special detailed guidance was experienced, Saul was to

follow his common sense and his own best judgment. So he was to pass down from the level of extraordinary guidance to the level of ordinary guidance (1 Samuel ix. and x. 1-7).

A missionary friend of mine lost his way in the paddy fields of Bengal. After a time the horse he was riding brought him to a village where several fakirs (Hindu holy men) were assembled to speak each of his *guru* (teacher). At last the missionary secured permission to tell these men of his own *guru*, Jesus Christ. When he finished speaking a fakir followed him out to a quiet place and said : "For twenty years I have been looking for such a *guru* as you have described. I accept Him and am ready to be His follower at once." Since it was a rule of his mission not to baptise anyone until after six months' probation, my friend did not admit him then and there into the Church Visible, but he is convinced that this fakir entered into the Church Invisible on his first hearing of the gospel message. He is also clear that God guided him to that village in Bengal as really as He guided Philip to the chariot of the Ethiopian eunuch.

Another case of special guidance may be mentioned. It came during the world war. Early one morning a Christian worker was praying earnestly for the right solution of two difficult problems. One had to do with the printing of a manuscript. Said the one engaged in prayer : "Lord, I fear the press will not consent to publish the manuscript." The answer came : "Leave that to Me." The other problem was then definitely brought to the Lord for solution and almost immediately the pray-er's thought was directed to two men who could give the needed counsel. "But," said the pray-er, "one of these men lives many miles to the north and the other far away in the south, and the problem

GUIDANCE

ought to be solved to-day." Again came the answer : "Leave that to Me." The man who needed guidance took the usual train to New York. As he entered the lift in the building where his office was he saw the head of the Press in the same lift. When the manuscript was presented to him with a request that it be published he consented. With joy the man whose prayer was answered went to the meeting of the War Time Commission of the Churches, where he remained through the rest of the forenoon and early afternoon. At about three o'clock came a strong conviction to return at once to his office. He did so and on entering the lift found in it the two men whose names were suggested to him early that morning in his Quiet Time. This was the first intimation he had that these men were in New York. Had they come to the lift a minute earlier, or later, he would have missed them for they were not purposing to call on him. He invited these two men to his office, and owing to their advice, within half an hour his second problem was solved. At seven o'clock that evening he closed his office desk with a prayer that he might soon meet his chief, who had been too busy to see him. As he reached the lift the only one in it besides the elevator boy was his chief! This was at seven o'clock in the evening and the office usually closed at five o'clock!

His chief's approval was soon secured to a special line of action, and he went home rejoicing in the extraordinary guidance of God which had come three times during that day.

Then for many days he worked on the level of ordinary guidance, which was sufficient for the needs of those days.

How then does God guide? Is it not mainly in three ways?

Firstly: *Through the Sacred Scriptures*. One great service rendered the Church by Calvin, Luther, and other Reformers was that they took the Bible as a guide in everyday life. According to them the real duty of the Church is to read and interpret the Sacred Scriptures and apply this revelation to daily living. There is a so-called "guidance" which is not from God, but from our own self-will, or from friends, maybe, whose wish for us is father to their thought. Hence we must see if the "guidance" is in line with the Will of God as revealed in His Word.

When there was a great dissension over circumcision, among the first Christians, St. James justified St. Peter's action in baptising Gentiles in Cæsarea as being in accordance with the words of the prophets.

In the choice of one's career the Word of God should be studied as to the motives which should be uppermost in one's search for the right vocation. "Christ . . . pleased not Himself." "He died for all that they which live should not henceforth live unto themselves, but unto Him Who died for them and rose again." Again, guidance as to one's career has come to some by a careful study of the last command of Christ and the missionary implications of the Sacred Scriptures.

In problems of character as well as those of career the Scriptures help in guidance. Here Christ has furnished us an example. When He was tempted in the wilderness He met each assault of the tempter as the Sacred Scriptures directed, saying: "It is written . . . it is written . . . again, it is written."

A missionary in the Orient was severely tempted to anxiety because of illness in his family and his own impaired health in that trying climate. It would have been easy for him to get into a chronic condition of worrying and self-pitying, like the old

lady who "enjoyed" poor health! Instead, he studied every reference in both the Old and New Testaments to care and anxiety, writing down the harm which anxiety produces and the reasons why the followers of Christ should not be anxious, as they are given in God's Word. So the clouds of worry vanished and he experienced much of "the peace of God which passeth all understanding."

Secondly: *Guidance also comes through Providential Circumstances.* I know of a Christian worker who was compelled to leave his field in the East because the climate was too severe for his health. Later he did effective work in Europe. Evidently God wanted him in Europe at that time and it is difficult to understand what, except a breakdown in health, could have induced him to leave the work he deeply loved in the Orient. The Providential need and opportunity led Barnabas to Antioch (Acts xi. 22-23); also the crisis due to dissension in the Church led him and Paul to Jerusalem (Acts xv. 1-2). Paul's journey to Troas seems due to the doors being closed to the provinces of Asia, Bithynia and Mysia (Acts xvi. 6-8). Is it not as if Paul is passing through a corridor, trying door after door, but all are closed until he finds one open to Troas, where he has the vision of the man of Macedonia, and, because of this guidance, enters Europe? One has well said: "We must never try to push a door open and ask Him to follow us in." He can open and none can shut. He can shut and none can open. The plot in Greece led Paul to alter his course (Acts xx. 3). In Jerusalem he made use of the fact that the Sanhedrim was composed of two rival factions (Acts xxiii. 6-9).

At times he followed the advice of the fellow-Christians, as at Thessalonica, Ephesus and during his last visit to Jerusalem. At other times the urgent

counsel of Christian brethren was not interpreted by him as the leading of God's Spirit, as at Ephesus (Acts xviii. 20), at Tyre (Acts xxi. 4) and at Cæsarea (Acts xxi. 11-14). In his last visit to Jerusalem guidance and deliverance came to him through his sister's son (Acts xxiii. 12-25).

George Muller lays down four tests as to the Will of God for career : " Is it the Lord's work ? Am I the man to do it ? Is this the way it should be done ? Is the time ripe for doing it ? "

This leads us to the third way to find God's Will :

Guidance through an inward conviction after much prayer.

The following striking words were uttered recently : " No priest can know God's purpose for me, what He demands and expects of me, what plan He has prepared for my life. The Holy Spirit Himself must speak to me." A leading Christian worker has said : " If we live in close communion with God our minds will have a bent in the right direction. We shall have a sense of fitness as to time and place."

After a careful study of the Sacred Scriptures and Providential circumstances it is well to wait on God until His Spirit confirms the correctness of the deductions drawn from our study by an inward conviction that we have found His Will. When a child has worked out its lesson and is pretty sure that the result is correct, it likes to wait until the teacher verifies the result with a mark of the pencil. Is it not well in every problem of Guidance to endeavour to reach the intersection of these three lines ; the Will of God as revealed in the Sacred Scriptures, the Will of God as revealed in Providential circumstances, and the Will of God as revealed in Prayer ?

GUIDANCE

When these three agree we can be sure that the correct solution has been found. This inner conviction is usually in harmony with Providential circumstances. It must always be in harmony with the teaching of God's Word in order that we may not fall into the errors of emotionalism on the one hand or rationalism on the other hand.

SOME CONDITIONS FOR GUIDANCE :

1. *Complete and continuous surrender to Christ.*

Is not the petition, "Thy will be done" often uttered as if what is really meant is "Thy will be endured since it cannot be avoided"? or do we pray "Thy will be done because it is Thine and hence is best"? Do we love God's will, or do we dread it?

Bishop Handley Moule once said that only two conditions are necessary for Guidance: First, that there be no cloud of sin between the one seeking Guidance and his Lord, secondly that there be no personal bias on the part of the seeker. The one seeking Guidance should put the rudder in Christ's hands. It is so much easier to give the oars, is it not, than to give Him the rudder? Paul wrote: "I beseech you therefore, brethren, by the mercies of God, to present your bodies, a living sacrifice, holy, acceptable to God, which is your reasonable service. And be not fashioned according to this world; but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect Will of God" (Romans xii. 1, 2).

2. *Daily prayer and Bible study* are necessary to keep one in the attitude of readiness to find and follow God's Will. "It is only as you learn to know the Person Himself that you gain confidence in interpreting His Will and acting upon it, under all conditions."

It is through prayer and reading the Sacred Scriptures that one comes to really know Jesus Christ. It has well been said : " Guidance is the side of prayer in which God speaks, the expression of the supernatural side of Christianity."

3. *Dependence on the Holy Spirit.* Jesus said : " When He, the Spirit of Truth, is come, He shall guide you into all the truth " (John xvi. 13). " Our blest Redeemer, ere He breathed His tender last farewell, a Guide and Comforter bequeathed, with us to dwell."

His Presence was so really with the early Christians that they could say of their decision : " It seemed good to the *Holy Spirit*, and to us, etc." (Acts xv. 28). Again we read : " As they ministered to the Lord, and fasted, *the Holy Spirit said* ' Separate Me Barnabas and Saul for the work whereunto I have called them ' " (Acts xiii. 2). So they, *being sent forth by the Holy Spirit*, went down to Seleucia (Acts xiii. 4).

One has said : " Guidance is ' thinking out a decision in the presence and under the suggestion of the *Holy Spirit*. ' "

4. *Obedience.* Peter says : " We are witnesses of these things, and so is the *Holy Spirit*, Whom God hath given to them that obey Him " (Acts v. 32).

The receiver in wireless telegraphy must be in tune with the transmitter. A recent writer states that " Guidance demands nothing but obedience. There is no external or spiritual requirement for Guidance." Another writer uses these words : " Guidance is a miracle performed not by *my* spirit but by the *Holy Spirit* of God. It definitely happens to me when Christ comes to me through the Scriptures, and in faith I am made His." One has well said : " We cannot hear unless we *wish* to hear and obey. Speaking and hearing are often interdependent. If I speak to someone and he

GUIDANCE


listens only carelessly and unwillingly, I shall soon hold my peace."

God has said : " I will instruct thee and teach thee in the way which thou shalt go ; I will counsel thee with Mine eye upon thee " (Psalm xxxii. 8). Our eyes must be constantly looking to Him if He is to counsel us with His eye upon us.

This does not mean that He places any premium on our indolence or lack of self-development. He wants us to learn His will by using our God-given intellects in a careful study of His Word and the Providential situation in which we are placed. But " the meek will He guide in judgment and the meek will He teach His way " (Psalm xxv. 9). Bishop Westcott has well said : " A Christian is one who throws himself with absolute confidence upon a living Lord."

We may, however, not know with absolute certainty that guidance in a given case has been granted us until long after the event. So let us walk by faith, not by sight, claiming the promise : " Trust in the Lord with all thine heart and lean not upon thine own understanding ; In all thy ways acknowledge Him and He shall direct thy paths " (Proverbs iii. 5, 6).





CHAPTER VII

WHAT CONSTITUTES A MISSIONARY CALL?

THERE are many students in Europe and America who have asked me this question. In a brief address only principal points can be emphasised.

The first I wish to mention is that it is a conviction of the need, and the greater need abroad than at home, that has influenced many to enter the Foreign Mission Field. It was missionary reading that had much to do with leading Henry Martyn, David Livingstone, Alexander Mackay, Adoniram Judson and Bishop Thoburn to enter upon foreign service. In my student days an undergraduate was asked to read one chapter in an interesting missionary book. The result was that he read the book through twice and went out to India as a missionary. Bishop Phillips Brooks once said : " If I make a map of the world, drawing South America, Europe, Asia, Africa and Australasia on one scale and the United States on a scale twenty-six times as large, would not the value of the map be vitiated ? " What the Bishop meant was that there were twenty-six times as many Christian workers in the United States of America as in most of the non-Christian world. Another stated the matter as follows : " It is as though one is fishing in a part of the river where fifty rods are being used, while up-stream no one is endeavouring to catch the fish which are many times more numerous there."

When a man says : " I have no call to become a

missionary," I like to ask him what missionary literature he has read. Jesus said : " Lift up your eyes and *look* on the fields ; for they are white already to harvest " (John iv. 35). " When *He* saw the multitude He was moved with compassion for them because they were distressed and scattered as sheep not having a shepherd " (Matt. ix. 36). This sight of the need led Him to say : " Pray ye, therefore, the Lord of the harvest that He send forth labourers into His harvest," and those who prayed, He called to go into the harvest field. Notice, please, the sequence—acquaint yourself with the need, pray for labourers, and you may receive the call.

The second is a conviction (formed after a study of the qualifications which are indispensable for work abroad and after consulting those who are acquainted with foreign missionary work) that one may be able to qualify for such work on completing the period of training. Here the variety of openings for service abroad should be considered—evangelistic, medical, educational, rural and literary work, *e.g.*, newspaper evangelism. It seems that in Japan each week three million copies of papers are in circulation in which missionaries have prepared religious reading.

The third is the assurance that one has so surrendered to Christ that one is *within calling distance of Him*. Dr. Griffith John, the great missionary to China, entered college with the hope of becoming a successful and popular Christian worker in Great Britain, but when personal ambition gave way, and the will of Christ became dominant in his life, he heard God's call to enter that field. There was a woman who expressed a willingness to go anywhere for Christ, but not to Africa. When she surrendered more completely to God and said : " Yes, I am

willing to go even to Africa," there came into her life a peace and power she had not known before. She did not go to Africa. She had not the health to go, but God wanted her to be willing to go.

It was after Isaiah had seen God, confessed his sin and was cleansed that he came within calling distance of God and heard the words : " Whom shall I send and who will go for us ? " and answered : " Here am I, send me." A student who had volunteered for missionary service was asked to suggest some fellow-student who could accompany him abroad. He named to the secretary of the Board of Missions, a class-mate called Judd. After a time, word came from the Board of Missions : " We have not funds to send you both." Then this man's prayer was : " Lord, here am I, send *Judd*." St. Paul did not hear the words : " Depart, for I will send thee forth far hence unto the Gentiles " until he had first said : " What shall I do, Lord ? " (Acts xxii. 10, 21).

Obedience, not knowledge, is the eye of the soul. It is well that this is the case, otherwise one might know and yet not do God's will.

Would Dr. Barnardo have given his life to the unselfish labour necessary for transmuting slum waifs into useful citizens, or Sir Wilfred Grenfell have devoted his great gifts to the uplift of the people in Labrador, or David Livingstone and Mary Slessor have poured out their souls in prayer and effort to heal Africa's open sores, unless they had first come within calling distance of Christ by bending their wills to Him and being willing to obey His call when they heard it?

Such surrender of one's will has been made under many different circumstances. It came to F. W. Robertson in the quiet of the Tyrol ; to Horace Bushnell in his room at college ; to Bishop

A MISSIONARY CALL

Phillips Brooks in the theological institution where he studied for the ministry ; to the evangelist D. L. Moody on the street ; to Donald Fraser at the Keswick Convention ; to John Wesley when he could say honestly : " I resolved to devote all my life to God—all my thoughts, words and actions." Professor Henry Drummond said : " A heart not quite subdued to God is an imperfect element in which His will can never live."

Fourthly, after sincerely seeking to fulfil the above-named conditions, one should consider,¹ (1) the will of God as revealed in the *sacred Scriptures*, (2) the will of God as revealed in *providences*, and (3) the will of God as revealed in *prayer*.

(1.) What is meant by the will of God as revealed in the sacred Scriptures? In the Old Testament the conception of Jehovah is that He is the God of the whole earth ; also, the rule of the Messiah is regarded as universal. Moreover, the missionary promises are numerous and important. In the New Testament, from the teaching and example of Jesus Christ, it is clear that He cared for men as *men*, not only as Jews. He is cheered by the faith of the Gentile centurion (Matt. viii. 5-13). He grants the request of the Canaanitish woman (Matt. xv. 28). Samaritans, with whom the Jews had no dealings, received from Jesus the message of life (John iv.), and the place of honour in one of His leading parables is given to a Samaritan (Luke x. 30-37). Greeks were welcomed by Him (John xii. 20-23). The coasts of Tyre and Sidon were visited by Him (Mark vii. 24-31). He is " The Lamb of God which taketh away the sin of the world " (John i. 29). He came " to give life to the world " (John vi. 33). He is " the Light of the world ", (John viii. 12).

¹ These suggestions are the application (on the missionary side) of those principles of guidance outlined in Chapter VI., p. 53.

"He is the propitiation for our sins : and not for ours only, but also for the whole world " (1 John ii. 2). "For God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish, but have eternal life. For God sent not His Son into the world to judge the world, but that the world should be saved through Him " (John iii. 16-17). His last wish and command was : "Go ye into all the world and preach the Gospel to the whole creation " (Mark xvi. 15).

When my father was dying he gave a key to my sister with the request that she hand that key to her brother. It was the key to a box of valuable papers. Do you think that my sister could have rested until she had carried out the last wish of her father ? The last recorded wish of Jesus was that the Gospel might reach all men, even to the end of the world. He expected the Gospel to be preached in all nations (Matt. xxiv. 14 ; xxvi. 13 ; Mark xiii. 10).

Does "Go " mean "Stay " ? And does "Preach the Gospel to the whole creation " mean repeat it over and over again to those who have heard it, or can hear it if they wish ? " Millions have not heard it, and in all probability never will hear, unless more missionaries are soon sent to them. Read again Paul's argument in Romans x. 13-15.

Paul's view of the spiritual condition of the unevangelised Gentiles reveals their need of the Gospel. He writes that they are without excuse, without hope, without knowledge of God, without God, without Christ, without inheritance, without freedom and without life.¹

Paul teaches clearly that those who know the Gospel are under obligation to proclaim it to all men. Does not the careful study of God's word

¹ The reader will do well to study this important subject in the New Testament.

show that the burden of proof should be on the less needy fields and the presumption in favour of going to the lands of greatest need. John Wesley's advice to one of his preachers was : "Go not to those who need thee, but to them that need thee most."

(2.) The will of God as revealed in providences should be ascertained. It is necessary to consider the need, the comparative need, one's ability or lack of ability to meet the need, the advice of friends whose judgment one trusts, the effect of one's example on others, home duties such as dependent parents, and so forth. One should also think carefully of the closing doors, *e.g.*, in Soviet Russia missionaries are no longer allowed to proclaim the Gospel or to circulate the Christian Scriptures. In Persia, all elementary schools are closed to missionaries, and new restrictions on missionary doctors and nurses are being proposed. Urumiah, the oldest mission station in Persia, is closed to missionaries, who have been transferred to other parts of the country. In Turkey, medical missionaries are not allowed to read the Bible to their patients while they are in hospital. When they have left the hospital the missionaries can follow them to their villages and preach to them in their homes. The hospital, however, can no longer be used as a centre for evangelisation.

Educational missionaries in Turkey can no longer teach the Bible to any pupils under eighteen years of age.

A teacher in a mission school was approached by some of her pupils with the question : "What makes the difference between your life and ours ?" The only answer she felt permitted to give them was : "Girls, your Government does not allow us to say anything to you about religion." At another time, some of her pupils asked her "What is a mis-

sionary?" She replied, "Look it up in the dictionary." They said: "We have done so, and the dictionary states that a missionary is 'a person who is sent to propagate religion.'" Then, her pupils asked her, "Are you a missionary?" To this she replied, "Girls, your Government does not allow me to speak on the subject of religion."

Missionary work in Egypt during the past three years has been attacked by a rising tide of anti-missionary fanaticism. Many doors are being closed owing to the growth of national or racial feeling and sensitiveness. Moreover, the financial embarrassment of many missionary societies may result in the sending out of fewer missionaries. Let us "work while it is day. The night is coming when no man can work."

We should also face the encouragements as we think of the missionary call, *e.g.*, the Bible is now speaking the languages of nine-tenths of the population of the globe. Over fifty thousand cards have been signed in *Japan* in connection with the Kingdom of God Movement, expressing the purpose of the signatories to follow Christ. In *China* Christians (about one in a thousand of the population) exercise an increasing influence on their country—an influence out of all proportion to their numbers. In *India* during the past two years the Church has shown a large advance in the work of evangelisation. The movement of caste Hindus from the Telegu country towards Christianity is growing in strength. In Turkey during 1932, several Mohammedan men and women forsook Islam and became Christians. Severe persecution was the result. Three of these Christians appealed to the Government in Angora, and the Department for the Interior declared that religious persecution was forbidden in the Republic of Turkey. Accordingly, the official persecution of

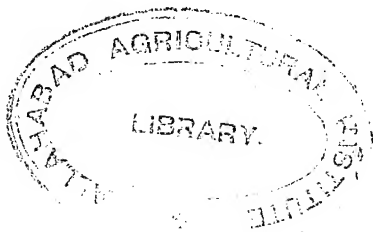
these Christians ceased, though private hostility continued. However, the action of the Government is of much significance because it points to religious liberty.

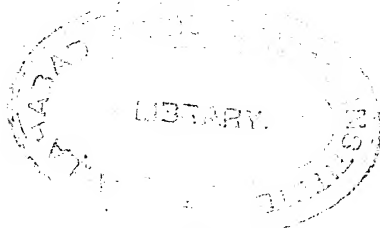
A commission appointed by the Egyptian Government has voted in favour of the total abolition of licensed prostitution in Egypt—an encouraging forward step. Moreover, the financial difficulties of foreign missionary societies labouring in this land are leading Egyptian Christians to take upon themselves much of the work formerly done by missionaries.

It is said that although Latin America has largely turned from organised Christianity, a speaker presenting the Christian message as a new and vital challenge can always get a hearing.

(3.) After a careful study of such conditions one should turn to earnest prayer until guidance comes through inward conviction.¹ God does not want misfits. He does not wish to send a square man to a round field. He is more interested than we are that we should find His will not only for character but also for career.

¹ See the chapter on Guidance, p. 53.





CHAPTER VIII

THE RISEN LORD

WEYMOUTH translates 2 Tim. ii. 8, as follows :
“Never forget that Jesus Christ has risen from among the dead.”

On Easter morning when a Moravian meets another Moravian, his salutation is : “Jesus Christ is risen !” The friend replies : “He is risen indeed.”

Let us consider three facts of history, then some consequences resulting from these facts, and lastly certain obligations resting upon us by reason of these facts.

1. *The fact of Christ's death.* The certainty of His death is shown by the spear-thrust of the Roman soldier which pierced the pericardium and furnished an outlet for the blood that filled it from His ruptured heart. Again when Joseph of Arimathea boldly asked for the body of Jesus, the Roman governor made particular inquiries of the Centurion, who had charge of the crucifixion, as to His death before granting the corpse to Joseph. Thus the certainty of Christ's death is certified beyond doubt by the Roman authorities.

2. *The fact of His burial.* The body was not surrendered to His immediate disciples, but to two prominent Jews, Joseph of Arimathea and Nicodemus, who could not reasonably be accused of conspiring to deceive the world. The body of Jesus was put in a tomb, cut out of solid rock, with no outlet but the opening against which was rolled so

THE RISEN LORD

large a stone that the women, who came later to anoint the body, believed that their united strength could not move it. Moreover, at the special request of the chief priests, the Romans sealed the stone with the official seal of the Roman power and a guard of soldiers was placed round the tomb to protect it from violation. To allow the corpse to be removed from the tomb would mean that the guard would subject themselves to the death penalty. Under such circumstances they could be depended upon to keep close watch over the tomb and its contents.

3. *The fact that Christ's body disappeared from the tomb.* There is nowhere any evidence that the fact of the empty tomb was ever questioned by the enemies of Christianity who were contemporaries of the apostles. The only dispute was as to how the body had disappeared from the grave. The Jewish leaders gave the explanation that "His disciples came by night, and stole Him away" while the soldiers who guarded the tomb slept (Matt. xxviii. 11-15). This so-called Fraud Theory has been abandoned because it has no respectable advocates. On the other hand, the disciples of Christ testified repeatedly that they had seen Him alive, had conversed with Him and had eaten and drunk with Him after His resurrection. They state the places and times of His appearances to them, and the names of those who saw Him. In the words of the late Professor James Orr of Glasgow: "Isolated, under varying conditions, designed for personal comfort and confirmation, taking place well nigh simultaneously, the manifestation to one and another on the Resurrection day afforded no room for self-deception, or for collusion, or the contagious action of sympathy."

Let us consider the psychological effect of the resurrection of Jesus Christ on the early disciples.

When Jesus was arrested in the Garden of Gethsemane all His disciples forsook Him and fled, with the possible exception of John and Peter. It was soon after Jesus was arrested that Peter denied Him thrice, even emphasising his denial with curses. Within two months these same disciples boldly proclaimed His resurrection, Peter and John were put in prison, Stephen was stoned to death, James was beheaded, all because of their faith and their courage in proclaiming the resurrection. Nevertheless those early believers continue to proclaim that He had risen. How can we explain this psychological change from cowardice to courage, otherwise than by the fact that Jesus had actually risen and appeared to them?

Again there was the change from despair to hope. This is shown, for example, in Luke's account of the two who walked to Emmaus (Luke xxiv. 13-35). Notice the words, "But we *hoped* (not hope) that it was He who should redeem Israel." When these words were uttered they were no longer hoping, but very soon a fuller and more glorious hope came, because they had seen and had eaten with their risen Lord.

Again, notice the psychological change from unbelief to faith—even Thomas, the doubter, became Thomas the believer when he saw the risen Christ, and heard His words: "Reach hither thy finger, and see My hands; and reach hither thy hand, and put it into My side; and be not faithless, but believing." As a result, from this doubter came the words: "My Lord and my God" (John xx. 26-29). Something stupendous must be the cause of such change in Thomas, it can only be explained by the fact of the resurrection of Christ from the dead.

Furthermore, there is the fact that within a few months of the crucifixion of Jesus Christ, "a great

multitude of priests" (Acts vi. 7) became Christians in the city of Jerusalem where the proofs of His resurrection could be carefully investigated. To become a Christian meant to confess with the mouth Jesus as Lord and to believe that God had raised Him from the dead (Rom. x. 9).

Lastly consider the evidence of Paul (1 Cor. xv. 1-8). As a Pharisee he believed in the existence of the soul after death. So when Paul writes that Christ died and was buried and was raised on the third day he was not giving a homily on the immortality of the soul, but was emphasising the fact that the same body which died and was buried rose again. At the time that Paul wrote thus to the intellectual Greeks he stated that there were over 250 eye-witnesses of the resurrection of Christ and that most of them were living at the time he wrote. Would he, a well educated man, have risked giving such evidence of the truth of Christianity unless he knew that he could produce witnesses to confirm it?

I. THE APPEARANCES OF JESUS AFTER HIS RESURRECTION

1. To Mary Magdalene (recorded by John and Mark).
2. To the women on their way to tell the disciples (recorded by Matthew).
3. To Peter (recorded by Luke and Paul).
4. To two disciples on the road to Emmaus (recorded by Luke and Mark).
5. To the assembled disciples in the evening (details told by Luke and John).

The above five were all on Easter day.

6. A second appearance a week later to the eleven with Thomas present (recorded by John).

CHRIST AND THE STUDENT WORLD

7. To seven disciples at the Sea of Galilee (recorded by John).
8. To over 500 at once (recorded by Paul). Probably the same as the "appointed" meeting in Galilee, when the eleven received the Lord's great commission (Matt. xxviii. 18-20).
9. To James (recorded by Paul).
10. To the eleven (recorded by Paul)—the same as the meeting of Christ with His disciples just before His ascension (Luke in his Gospel and the Acts and in the Gospel by Mark).

What can we learn from these appearances ?

1. That the body in which Christ appeared was the same body which had been crucified and laid in the tomb. It was seen and handled, and bore on it the marks of the nails and spear. On two or three occasions Jesus ate with His disciples. It was the undoubted belief of the Apostolic Church that Jesus rose on the third day in the very same body which had been buried.

2. On the other hand it is equally clear that the risen Christ had a power of withdrawing this resurrection body from the recognition of His disciples. There was something mysterious about it. "He vanished out of their sight" (Luke xxiv. 31). Again He appeared and disappeared (John xx. 19, 26). He entered through closed doors and was found in different places at short intervals of time.

One has well said : "This whole time of about forty days may be called a transition period, lying between and linking together the manifestation in the flesh and manifestation in the spirit. Here Christ, so to say, hovers between two worlds, the visible and the invisible. He gradually leads the

THE RISEN LORD

thoughts of His disciples from their old notions of His tangible presence up to fresh and loftier understanding of the great truth wherewith He closed His earthly ministry, 'Lo, I am with you all the days until the consummation of the age.' . . . Jesus is with us. No bolts or bars can shut Him out. No distance can separate from Him ! ”

II. SOME CONSEQUENCES WHICH FOLLOW FROM THE FACT OF HIS RESURRECTION

I. Christ's resurrection makes possible the salvation of men. “ If Christ hath not been raised,” says Paul, “ your faith is vain ; ye are yet in your sins.” Again Paul writes that Jesus “ was delivered up for our trespasses, and was raised for our justification ” (Rom. iv. 25). “ It is Christ Jesus that died, yea rather that was raised from the dead ” (Rom. viii. 34).

When John in his vision in the isle of Patmos saw the glorified Christ, the Lord said : “ I was dead, and behold, I am alive for evermore, and I have the keys of death and of Hades ” (Rev. i. 18). If Christ had continued under the power of death, how could He redeem others ? Moreover Christ's resurrection was the Father's seal on Christ's finished work and a public acknowledgment of its acceptance and of His Son as man's Saviour. Hence our assurance of forgiveness is vitally connected with faith in Christ's resurrection. Again, Christ's resurrection introduces Him as the exalted Head of His Church, who becomes the source of spiritual quickening to the members of His body. Christ lives in the Christian by His Spirit and the Christian is risen with Christ to newness of life (Eph. i. 19-22).

CHRIST AND THE STUDENT WORLD

2. *Because He lives we shall live also* (John xi. 25-26 ; xiv. 1-3 ; 1 Cor. xv. 20). "But now hath Christ been raised from the dead, the first fruits of them that are asleep. . . . The last enemy that shall be abolished is death. . . . O death where is thy victory? O death where is thy sting? The sting of death is sin ; and the power of sin is the law ; but thanks be to God Who giveth us the victory through our Lord Jesus Christ."

"Why be afraid of death, as tho' your life were breath?
Death but anoints your eyes with clay : O glad surprise :

Why should you be forlorn? Death only husks the
corn,

Why should you fear to meet the thresher of the
wheat?

The dear ones left behind? O foolish one and blind !
A day—and you will meet ; a night and you will
greet.

This is the death of death, to breathe away a breath,
And know the end of strife, and taste the deathless life,
And joy without a fear, and smile without a tear,
And work, nor care nor rest, and find the last is best."¹

III. SOME OBLIGATIONS RESTING ON US BECAUSE OF CHRIST'S RESUR- RECTION

1. Obligations towards others. "He is risen, even as He said. Come see the place where the Lord lay. And go quickly, and tell His disciples, He is risen from the dead" (Matt. xxviii. 7). The women *ran* from the empty tomb to tell. What would result if we ran with the message?

2. Our obligation to Christ Himself (2 Cor. v. 14, 15). The more we live unto Him, the more real He becomes.

¹ Maltbie Babcock.

THE RISEN LORD

If there were only one real Christian in the world and he required a whole year to win another to Christ ; and these two took another year to win two more ; if these four required another twelve months to win four more ; if the work continued at this rate in only thirty-five years our task of winning the world would be completed. Of course *we* can convert no one, for that is the work of the Holy Spirit, but everyone should have the opportunity to hear the Gospel and to accept Christ in our generation.

"It is the Lord," so rang the joyful word
Upon the lake's calm shores.
Repeat it, ye whose listening ear has heard,
Till all the earth adores.
Ye, who in faith have called Him Lord and King,
Let over land and sea the anthem ring :
"It is the Lord !"

"It is the Lord." His presence fills thy life
Only at moments here.
This mortal flesh longs for earth's joy and strife ;
But patience—have no fear !
Soon thou shalt see His glory face to face,
And cry, exulting in His light and grace,
"It is the Lord."



“O ! Might we mark Thy presence, glorious Lord,
Flash through our tears beside the open'd tomb !
Gleam 'gainst our night above the evening board,
Shine, fear-dispelling, in our midst, adored
Within the Upper Room.

“Yet hast Thou said those souls are truly blest
Who, without sight, upon Thy word believe.
Lord, on that word our wearied heart-hopes rest,
Thou wilt not leave Thine orphans, dispossessed
Of Thy dear breast, to grieve.

“Lo ! As we trust, the veils of Sense are gone
Which hid Thee, Jesus, from our longing gaze.
No more we question, ‘ Who shall roll the stone ? ’
No more we climb Life's rugged steep alone ;
For Thou, exalted to Thy Father's throne,
Art with us all the days.”